

His Grace Lives On
The Last Darshan Talks
Kirpal Singh

From Intimate
Question & Answer Sessions
between
Sant Kirpal Singh Ji and His Disciples
August 1974

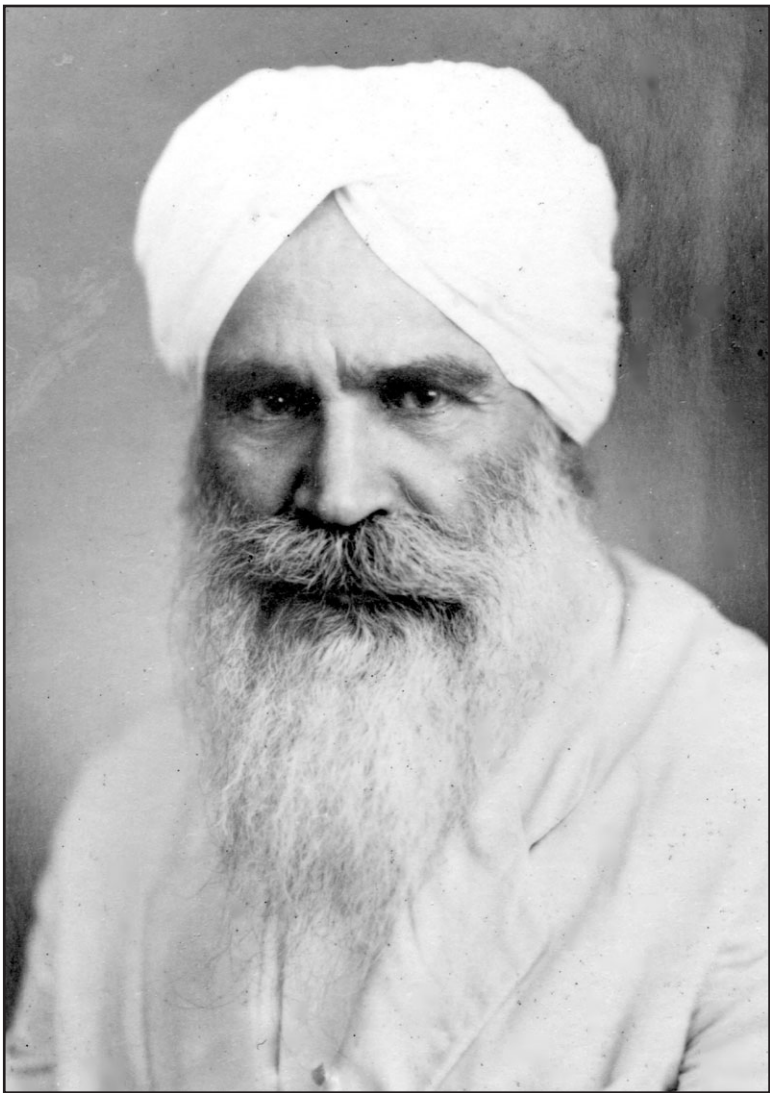
First Edition [hardcover] published in 2001

This Edition published in 2005 by:

RUHANI SATSANG®
Divine Science of the Soul
250 "H" Street, #50
Blaine, WA 98230-4033

ISBN 978-0-9764548-3-0

Printed in the United States of America
By Print Graphics Pros • (949) 859-3845



We must constantly remember our aim is God. And we must not be concerned with anything that makes us forget Him.

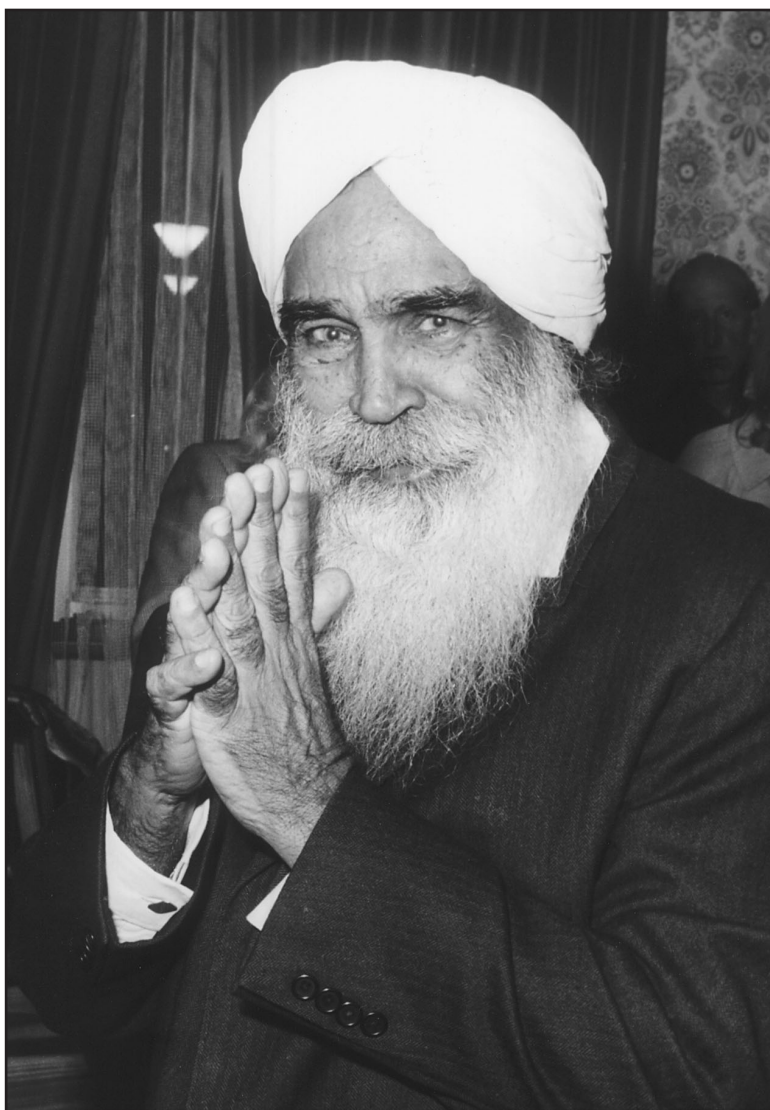
— Kirpal Singh

The talks included in this book
were transcribed directly
from the original taped recordings.
The transcribing, editing, and production
was supervised by Sharleene Sherwin.

Dedicated

to

the Almighty God
working through all Masters
who have come and
Baba Sawan Singh Ji Maharaj
at whose lotus feet
Kirpal Singh imbibed sweet elixir
of Holy Naam — the Word.



*"That which will appeal to God is what is done truly.
If you are true to your own self, that will appeal to Him.
It is all His grace working."*

A Short Biography About Kirpal Singh

Kirpal Singh, the greatest modern Master, was born in 1894 in the Punjab in India (now part of Pakistan). He studied at the feet of Baba Sawan Singh from 1924 to 1948 when Kirpal was entrusted by Sawan Singh to carry on His work. For the next twenty-six years, Kirpal Singh taught Surat Shabd Yoga, the natural way to finding God, to innumerable disciples worldwide.

Kirpal Singh made three world tours, was President of the World Fellowship of Religions for fourteen years, and convened the gigantic World Conference on Unity of Man in February 1974 only six months prior to his earthly departure. The Unity of Man conference was attended by religious, social and political leaders from all over the world and was a major step toward His vision for a peaceful society united by one God. His belief that "as man we are one, as souls we are all one, and that Power we worship in one form or another is the same referred to by so many different names" was the substance of the conference.

Kirpal Singh taught that Masters who came in the past spoke of the human form as the golden opportunity to solve the *mystery of life*, to know themselves and to know God. The essence of His teachings is that as conscious entities we are *drops of the Ocean of All Consciousness* and as such we are all brothers and sisters in God. His long life, imbued with love for God and humanity, brought peace and fulfillment not only to his disciples, but to all those who knew Him. His life was the embodiment of His teachings.

Kirpal Singh left his physical form on August 21, 1974 in his eighty-first year — stepping out of his body in full consciousness. His life bears eloquent testimony that the age of the prophets is not over; that it always was and still is possible for human beings to find God and reflect His will. His last words were of love for his disciples and so this book is among his parting gifts and will remain forever a reminder that *His Grace Lives On*.

His Grace Lives On
The Last Darshan Talks
Kirpal Singh



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Introduction

***“We have something that will never leave us
till the end of the world. That is God”***

Kirpal Singh

Master Kirpal Singh completed His earthly mission and departed His physical frame on Wednesday, August 21, 1974. During His last few weeks on earth, Master gave many definite clues to the disciples present that He would be departing soon:

“These days of leaving us are drawing near.”

August 2, 1974

*“You must jot down your questions
before it is too late.”*

August 10, 1974

*“From now on, you carry on best
with God overhead.”*

August 9, 1974

Even at his last Darshan on August 17, Master let His disciples know that He was all consciously aware and in complete control of His departure from the physical plane:

*“These are selections by God.
They send the few certain people to
administer certain things. They know when
to come and when they are going back.
They won't let you down, mind that.”*

August 17, 1974

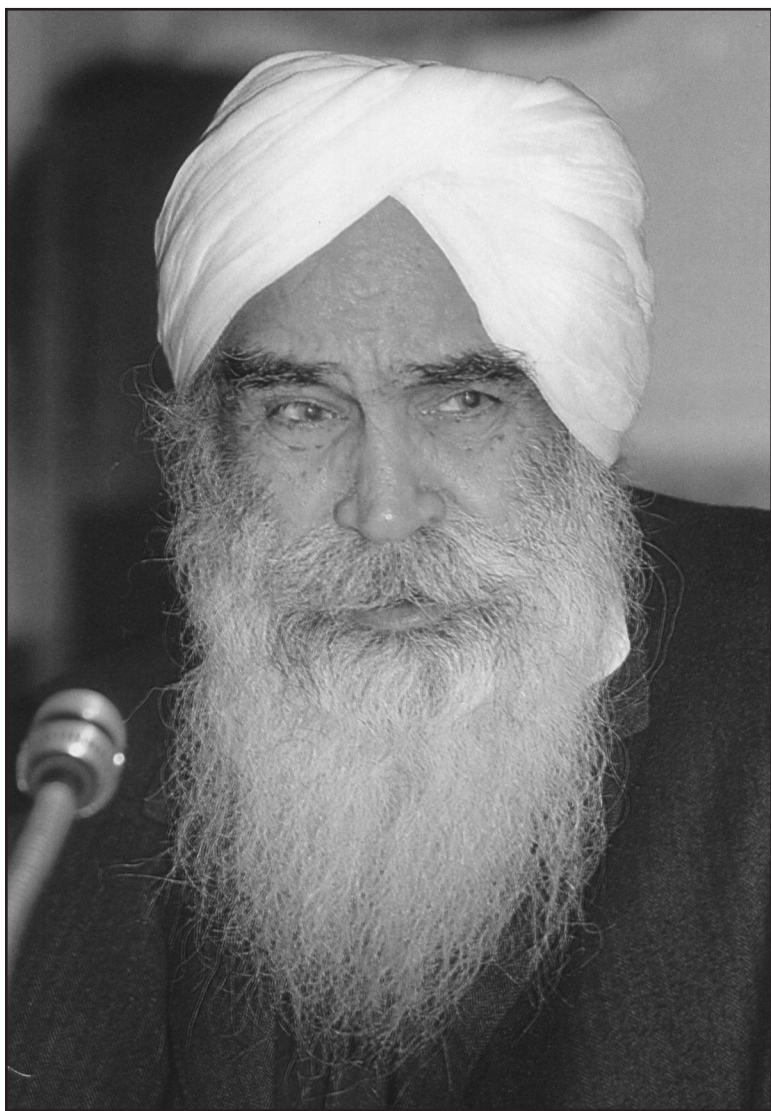
Even though Master's Mission was drawing to a close, He continued to attend to us, and shower us with His Grace. He encouraged us to ask questions to "clear out any doubts lurking in the mind." But mostly, He urged us to meditate and progress spiritually.

His Love never stopped pouring out to His disciples. On the outer level we have had a great teacher and friend, who gave us encouragement on all levels and made our daily living so much easier. All these years later we still miss His Physical Presence. However, on the inner levels, we still have His constant companionship and guidance.

Sharleene Sherwin and Jim Alexander

EDITORS' NOTES

1. We have included two talks in addition to the Darshan Talks: Master's address to the Parliament of India on August 1, 1974, and a talk Master gave on Meditation as the epilogue.
2. The transcribed talks have been checked over and over again through the years for accuracy. The editors apologize for any mistakes or misinterpretations in transcribing.
3. The talks have been typed verbatim as Master spoke. Comments and words interjected by Master into His sentences while conducting these Darshans were placed in parentheses (). We have bracketed [] words that we have inserted.
4. We have tried to avoid reacting to the need for grammatical correctness so that you, the reader, could enjoy the rhythm of Master's speaking voice.
5. Paragraphing and italicizing has been formatted to help us remember Master's message within His message.
6. The pictures included in the book were taken during July and August 1974 by Loi Fager, except for pages vi & xvi.



"As conscious entities, we are drops of the Ocean of All Consciousness. We are all brothers and sisters in God."

**THE MASTER'S ADDRESS
TO THE PARLIAMENT OF INDIA**

August 1, 1974

My dear Dhillon Sahib and all other brothers here:

Ever since I was born, I have noticed that all men are alike — the same two eyes, the same two nostrils, two ears, mouth, etc. — the only difference being the wearing of different clothing. As I studied all religions, I found the same things: no new facts have been revealed; but we have forgotten. I have been on three world tours and wherever I went I have been telling them that unity already exists, but we have forgotten. All are born the same way with the same construction outside and inside. Every morning the municipality disposes of the body waste from all. So all are alike.

A parallel study of religion has revealed that man is considered to be the highest in all creation — all scriptures speak very highly about the human body. I need not go into detail, but different scriptures say man is next to God in a place where Brahm can be realized. So man is the highest in all creation. All creation is formed to serve thee, O man — to serve you and all mankind alike.

So as man, we are the crown of all creation. All Masters who came in the East spoke of Man as the golden

opportunity in which we can solve the mystery of life, know ourselves and know God — that very Power that is the Creator permeating and controlling all creation. That is why man is taken to be the highest in all creation. Just look to the machinery of the human body: it contains physical body, intellect, and the spiritual side, divine in nature. As man, we are already one, with the same privileges from God; for example, with the same intellectual capacities. As conscious entities, we are drops of the Ocean of All Consciousness. We are all brothers and sisters in God. All Rishis and Masters who came in the past gave out their teachings in the same way; they always addressed themselves to all mankind alike. They said, “O man!” and they spoke to the world at large, not to the man-made labels we are carrying. Guru Nanak said all men are reading in the same class to realize the mystery of life. So as man we are one, as souls we are all one, and that Power we worship in one form or another is the same referred to by so many different names.

Unity already exists; we have forgotten. All Masters who came gave the same teachings directly to everybody — no high, no low. They told us that we have received the man body which is the highest in all creation; it is the golden opportunity we have now in which we can realize God. We have developed physically; we know how this man body works, how it is impaired, how it can be returned to proper working order. So many medical systems are used. We have also advanced intellectually very wonderfully. We can go around the world in hours. The world has become small; all the countries have become so many rooms in the House of our Father. We can now reach the moon and there are others who are trying to do so. With all

these advancements, are we happy? All are afraid of the atom bomb. The war could start at any moment and this world would come to an end. What is the remedy for all this? Masters show us the right understanding. They told all men, Oh man, you are the highest in all creation. You must develop your third side, your own Self. Just pay more attention to your own Self which is the most important part of your life. Then the whole difficulty will be solved.

Who are we? We are conscious entities. We are the driving force of the man body. Intellect, mind and outgoing faculties are directed by us. This is a machinery run by us; and it is also controlled by some Higher Power, so long as we are working in this physical body. Where God resides is all a manifestation of God, but He resides not in temples made with stones. Once, when I gave a talk in England and uttered these words, one bishop stood up and said, "You have thrown an atom bomb on all our churchianity, if that is so." Masters, whenever they came, told us, all men are alike. We are all children of God and we worship the same God overhead called by different names. When Masters passed away, these formations came into being. The word "religion" means: re (back), ligio (to bind). To bind back our own self with the overself. Social bodies came into being, and are made with the noble purpose of allowing many people to derive benefit from the man body. The main principle of all religions is the same; differences are all due to climatic conditions or other customs prevailing in each one.

As long as there were practical people living, others derived full benefit. For want of practical people the same good old customs became corrupted. Kabir and Guru

Nanak came at the time when the two formations of Hindus and Muslims were very powerful, in order to unify them. Guru Nanak said, I am neither Hindu nor Mohammedan; the God we worship is the same Power. So people asked him, “Well, you are carrying the label of a Hindu, how can you say you are not a Hindu?” He said, “Of course I am carrying the label of a Hindu, whose religion was formed after those Masters who came in the past, to keep their teachings alive; but really who am I? My body is made of five elements and I am a conscious entity, a drop of the Ocean of All Consciousness.” At that time [in India] there were only two religions — two outer bodies. Now there are more than 700. So Masters do not touch the outer labels when they come. The outer labels carry with them their own customs, their own ways of living and climatic influences. A first step is all right, but that is only the preparation of the ground. The higher purpose is to know the Self and to know God.

All Masters who came in the East or West told us, Oh man, know thyself. Greek philosophers said, “Oh man, you must solve the mystery of life.” For that you will have to know yourself, “Gnothe Seauton.” Latin philosophers said the same thing in their Latin language, “Nosce Teipsum.” Persian philosophers also said the same thing, in their own language of course. We have developed physically and intellectually, but if we have not developed our own selves, “We are foolish;” these are the words such philosophers used. Guru Nanak said, unless you analyze yourself from the body and outgoing faculties you cannot solve the mystery of life. So Masters came to teach us how to analyze our own self by rising above body consciousness. Knowing one's self at the level of feelings

or emotions or drawing inferences is subject to error. But when you come to a Master, a practical man, who rises above body consciousness daily, he also gives you a demonstration of how to rise above body consciousness. The true noscum [knowledge] will come up only when you sit by a practical man who will give you a demonstration of that. Then you will see for your own self that you are not the body, but the driving force of the body.

You will see that this body works so long as we are in it. But how wonderful is this human body! It has so many apertures — two eyes, two ears, two nostrils, etc. — but we cannot run away out of it. Some Power is controlling us in this human body; the same Power which is controlling all the Universe. When God came into expression, that was called Naam or Word or Kalma, and that is the Creator permeating all creation, and controlling all creation. That very Power controls us so long as we remain in the body. When that Power is withdrawn, we have to leave the body. That is the Inner Way Masters have been revealing ever since Rishis and all others came on the scene. I have given quotations from the original scriptures, a parallel study of which I have given in the book Naam or Word. I have written a parallel study of all Yogas (*The Crown of Life*) and so many books on the subject of Spirituality, which carry no touch of “ism” but rather the real truth which was given out by all Masters who came in the past. Now the need is that we all should know we are already one, but we have forgotten. This is the one thing which, if we knew, would naturally cause us to have reverence for all on earth — those around us and those below us. Many difficulties would be solved.

When attending the last Kumbh at Hardwar, to which my friend has already referred, I told the Sadhus when they were all collected together (and it was very difficult to bring them to sit together) that we are all one as man. No high, no low. I told them that in the old days festivals were held every 12 years to consider the Brahma; the way of living; and also to help solve any difficulties in the country. I told them that this is your job also, because the world is aflame; and such is the same fate you have in India. Our house is on fire. With all our difficulties however, our blessed Prime Minister and others, carrying on the good management of this country, are doing their best. But I told the Sadhus that here in India, as man we have failed, as government we are trying our best, but still — “O God, it is in Your Hands,” Guru Nanak once prayed, “O God, the world is aflame, save it on any plea.” So I told them, “Saints are considered to be nearest to God. Now I have brought this message to your notice; my work is done.” They unanimously formed a committee to help. They also praised the way we are living and carrying on the government here.

So it is very kind of you people to invite me here. I am glad and thankful to you for this first step. In the government these spiritual things are generally not interpreted. This has been the theme of which Mahatma Gandhi also spoke; that religion should be brought into the government for the sake of practical management.

This is an awakening which has been appreciated all around the world. Here also men are ready, and these ideas too are spreading like wildfire. This is the need of the times; if this is done all our troubles will be solved. We

have so many troubles — there is an increase in the cost of living. Now what is the remedy for this? Once I was a President of the Farmers Movement, and they put before me facts and figures; such as the farmer receiving Rs. 1.60 per kilo for what he grows, the same thing being sold in the market for Rs 7.00 per kilo. Food passes through different hands and the prices have risen. The government is doing its best to set this right, but in the meantime, to avoid the pinching effects of the expense of the food, we should minimize our other requirements. This is one thing which will save us from the pinching effects of rising prices. The prices should be controlled. When we consider that all are one and we are from the same country, then we must be true to our own country. We were born in this country, our bodies are framed from the soil of India, and we should do our best to make this country ideal for all. During my last world tour, I was asked on television, how could peace be cemented in the world? I replied, that peace can only be brought about when the people rise above “isms” — the labels we are carrying — and Kings rise above countries. So my submission is, we are all from this country, we have attained this freedom not too many years back. We should all join heads together, which the government is already doing, to make it a very blooming garden, and let others unite.

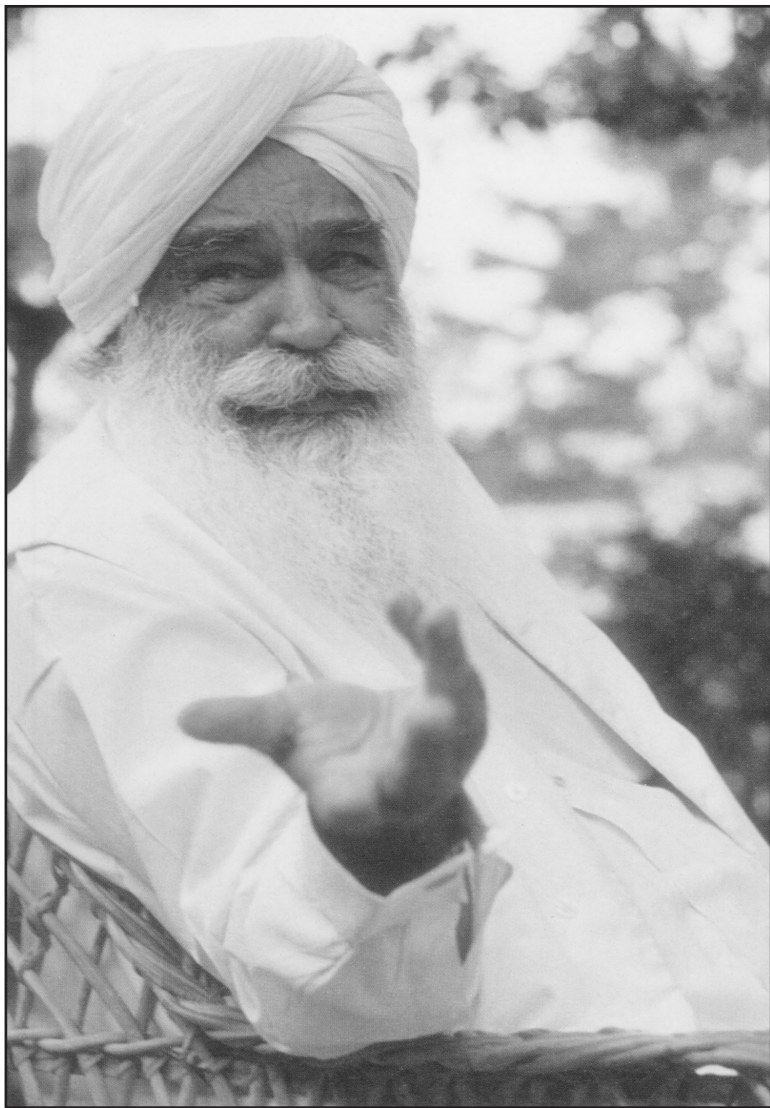
So there are two things before us: we have given precedence to our labels, but we are man first. We say we are Hindus or Mohammedans first, then Indian, etc. I would say that we are men first and then the labels we are carrying. Then comes the duty toward the country; we should be patriots; it is our duty. And we should all lay our heads together to help society realize the unity of all

mankind. This can only be achieved when we have right understanding all around.

So with due deference to all, I thank you, Members of Parliament, especially our dear friend Dhillon Sahib, who has made arrangements for me to come to you and put my heart before you. My real sympathy is for the advancement of this country and I request each one of you, as I requested the religious heads at Kumbh Mela, to lay your heads together. Thank you.

Shri Shanker Dev, M.P., Secretary of the Indian Parliament chapter of the World Federalists, also welcomed the Master with a brief address:

“I am happy to recall that His Holiness Sant Ji in his spiritual field is exerting day and night to bring about World Unity through his philosophy of universal love. Toward the beginning of this year, H.H. Sant Ji had organized a World Conference on Unity of Man, when people from all over the world representing different faiths and beliefs, had come on one platform and unequivocally prayed for unity of man. We have to acknowledge that the politicians have always divided the world whereas the Saints have united it. “I am extremely happy that Sant Ji is today amongst us . . .”



"Love knows service and sacrifice."



MAKE THE BEST USE OF YOUR TIME

*Evening Darshan
Sawan Ashram, Delhi
August 1, 1974*

*Master was very jolly and happy the eve
of His talk to Parliament.*

Master:

Some of the members of Parliament invited me to speak there. It was the first time, at least in India's history that they invited someone other than a political man.

Disciple:

It is the first time the members of parliament have invited a non-political Indian leader. Sometimes dignitaries from the outside are invited, but mostly Indian political leaders. Out of a total of 489 members of the lower house, about one hundred attended including the presiding officer. The presiding officer spoke glowingly about the work being done by Master and the devotion they have for Him.

Master:

The Speaker of the House was there, Mr. Dhillon. He came down to see me after the meeting. They are going to appreciate now.

Disciple:

Two disciples arrived today.

Master:

So those who have come today, you are here only for meditation. Try to spend more time in meditation. Make the best use of your time here so that you may improve your meditations. If you have any questions, put them in writing and bring them all together so that they will be satisfied and your meditations are not disturbed on account of it. *[Master addresses another disciple.]* Any more coming for July? July is over now.

Response:

No, Master.

Disciple:

Thank you for the three months I have been here.

Master:

I think you should be thanked. You have taken time away from your business to come here. Now what are you going to do?

Disciple:

I am going to Germany, then Italy.

Master:

I hope that you have improved in your meditations while you were here.

Disciple:

Yes, Master.

Master:

Give thanks that you're alive and that you have been able to enjoy coming here.

Disciple from Washington:

Two disciples [*he names them*] send regards.

Master:

And Love? They send love? [*Smiling*] That's all right.

Disciple:

When one's wife is not on the path, should a Satsangi modify his eating habits in order to keep peace in the family; my wife for instance eats things made with eggs. My not eating eggs creates fights with my wife who thinks it is a bunch of hooley.

Master:

She is not initiated?

Disciple:

But I am.

Master:

Then what do you want. God has united you — remain united. Adjust between yourselves. Anyway both of you are remembering God in one way or another. One goes to the Roman Catholic Church, the other to the Protestant Church.

Disciple:

I would say no. My wife is more of an agnostic.

Master:

Even so, she is in man body. But even an atheist is a man. He has the man body. If the poor fellow does not know that there is God; we do know. We should love him. That is due to her ignorance.

Once, do you remember? One atheist went to Muree Hills where my Master was serving. This man who was a tuberculosis patient came there because the doctor advised him to spend some time in the hills. He went to all the bungalows, but no one permitted him to stay in their bungalow because he was an atheist. He also happened to go to the bungalow where our Master resided. Those who were already there refused him entrance because he was an atheist. He was leaving the bungalow, when my Master returning from duty, saw him and inquired, *"Who is that man leaving?"* *"He says he wanted to stay here for some months."* *"Did you not permit him?"* asked Master. *"No," [they replied].* *"Why?"* asked Master. *"All others in Muree Hills had not permitted him," [they said] "because he is an atheist."* Master said, *"Look here, if the poor fellow does not know that there is God, at least we do know."* So Master gave him a place to stay.

This present conference which was held at the level of man included atheists too. They are in man body.

Disciple:

Then you shouldn't modify what you are doing?

Master:

What are you doing?

Disciple:

Should I modify my diet to keep peace in the family.

Master:

You must NOT. If you have fever and the doctor says, "*Do not take solid food,*" you must take what he says. Adjust between yourselves. If you love her, you sacrifice yourself. You should not hate her for only food's sake. There are sweet ways. Love modifies everything. It even makes atheists men, Godmen.

Disciple:

But you shouldn't eat meat?

Master:

No. Both should go their own way diet wise, but whom God has united let no earthly powers disunite.

In my life in about 1930, one atheist invited all heads of religions to prove that their religion is necessary. A very interesting statement. I also went over there just to hear him. I was sitting in the first row. Each had to prove the outer form and rituals of the label they were carrying. That man stood up. "*Dear fiend take the case of marriage. Both have agreed to live together as companions and in the presence of God through the hands of a pious man, maybe pundit or any other. And in the presence of so many people, they promised from this day onward their connection would be love. What difference does it make whether it is done this way or that way, the purpose being that they*

should be faithful to one other.” He similarly denounced all other outer forms and rituals.

I stood up and said, *“Well, dear friend, you have just denounced all these things. May I ask you a question? Supposing you succeed in turning 50, 000 men to your new way of living, then what will you have to do? You’ll make a society. Then you’ll have to make some rules by which to abide. After some time, you’ll see that those rules are not correct, have not proved useful, then you will have to change them. Would it not be better if instead of wasting your time this way, to remain where you are in a religion which has stood the test of time and try at the same time to be in search of your own Self?”* He said, *“You are right.”* That atheist is living and attending my Satsangs now.

*If you love everybody, everybody loves you.
Even the serpents love you, what to speak
of other animals. Love is the very panacea
for every ill. Love makes kings leave their
thrones and love as average men.*

In the United Kingdom you will find an example of this. In every society, you'll find where there is no love there is strife, contempt, fighting, trouble going on day and night. Put in a little [love] — an ounce of love and everything will be all right.

Disciple:

When fighting is a daily affair in the preparation of food, Master's reply is that with love, everything could be modified. You can persuade her by love and Master is sure that the results will be achieved. Not that you compromise with

your principles by taking eggs, etc., but with loving persuasion you will be able to win her.

Master:

Love beautifies everything.

Disciple:

I was going to say, you don't know my wife, but maybe you do.

Master:

I don't know her, but I know the nature of mind. She is a woman. You are a man. You know what is the natural tendency between man and woman. That I have seen.

You know the story of Moses and the shepherd. He went to the wilderness and found a shepherd praying to God very vehemently, out of devotion, *“O God, had you been hungry, I would have given you milk of the sheep. If you had been naked, I would have given you cloth made of this wool.”* He bent down, shedding tears. Moses cried, *“Heretic, [why] are you [talking] in this way to God?”* *“Have I done something wrong?”* the shepherd asked. *“Yes, surely,”* Moses replied.

The shepherd began to cry and while crying he withdrew from all outside and within got God's consolation, *“I will drink your milk, etc.”* When Moses returned to his place, while in meditation God said, *“Moses, I have sent you to unite people who have been disunited from me, not to disunite those who are already united with me. Go on, ask for [an] apology.”* Sometimes people [like the shepherd] are more sincere. It is love, you see.

I had one letter from South Africa. There were some simple people living in the forest; now they have become wise. There was one man sent by the government to do contract work with the government over there. When those people would not do anything that they were asked to do, he said, *"Look here, I'll write to God not to give you this thing and that thing, not to send you rain, if you don't do this."* *"Oh, no,"* they replied, *"don't write to God. We'll do this."* He was not a strong believer in God, but he was so definite.

*When there is no doubt whatsoever
in your heart, you will have It.*

If a child, running from a lion who would surely eat him, runs to the mother, that lion may eat the mother, but [the child] has full faith that the mother won't let him go into the mouth of the lion. She'll even go herself instead. Faith is the root cause of all religion.

Disciple:

Is this a quotation you once said, *"If you knew how much I love you, you would be dancing with joy?"* [This is the disciple who asked the question about his wife and diet, etc.]

Master:

Naturally. Naturally. If you know your wife loves you most, then. . .

Disciple:

We had a practical experience of Master's Love recently when a big group of 300 people were to arrive from

America to attend the World Conference on Unity of Man. The plane was to arrive Wednesday morning. Master was ready and waiting anxiously, earlier than that. The plane was delayed two hours and Master sat downstairs for two hours asking everybody to clean the premises, to give red carpet and VIP treatment to everybody coming. That is love.

Master:

That is natural.

Disciple:

Do they still need donations for the western meditation center in Rajpur?

Disciple:

Very much [money] is needed and you should talk it up. Wherever you can, speak about it.

Master:

This is replied from man on your own level. That's all right. But I would say, don't beg anybody. Always tell them *“this is necessary and should be shared by everyone.”* If they don't pay, don't have hatred for them. I am concerned mainly with meditation and anything which helps meditation. That's all in a few words.

*Whatever helps you in meditation to be more loving for God and everybody, that is a good thing.
Whatever takes you away from God, avoid.*

Disciple:

When you tell them to send in donations, always tell them to send it in the name of Meditation Center, RAJPUR.

Master:

Maybe Rajpur, maybe France. In the name of Meditation Center, maybe anywhere.

Disciple:

Rajpur

Master:

No, Anywhere. [*Everyone was laughing at this point.*]

Disciple.

There are different groups. The Canadians have a house
...

Master:

All the same. Why become Canadian, French, German, or Indian? You must return to Nature. You are a man, [a] conscious entity. The labels you carry later on. It is only for that purpose you have come. If again you stick [to a label], what is the use of your coming here. When a house with sheep is on fire, the owner drags them outside one by one. There are one or two who burn themselves. Don't do like that. We are given a very high ideal. We are man.

Guru Amar Das says we are not man; body is made of five elements and I am a conscious entity. This is the correct reply. You have got labels over labels, over labels, going out. You must return to nature, right understanding. Now the fighting . . . this is French, this is German, this is

Italian, this is my brother, this is not my brother. It is said that God laughs, smiles, when? When man divides His House saying, “*This is my house and this is your house,*” God says “*all is mine and they are fighting for it.*” When a man becomes sick, he says, “*I can cure him,*” then He smiles.

Thy days are numbered. Rise above [labels]. Unless you rise above these labels, you cannot know the truth. There will be trouble somewhere, some attachments, some party feelings, some bigotry, some narrow mindedness.

Disciple:

Shall we just send money here for Master's disposal?

Master:

You can send your share to people here, everywhere. It is for you to decide. Some people asked me if they should send it to India where it is needed. I replied like that. Sirrine told me also anything you need for your own requirements.

At this end, they send for the sake of God, you see. Wherever you send, it is not in my name for my use. Not a single [penny]. It goes for the use of people for others who come here whether it is you or anybody. Other people also stay.

Disciple:

Master, for those in U.S. who wish to contribute to India individually, it is possible for them to send any donation they wish to California to Reno Shrine and the money will be tax deductible.

Master:

I have never interfered with that. Hitherto, they were sending directly; now maybe it will come through one channel. Where to spend? Where you think best, where it is most needed. My reply has always been like that.

Naturally, when you have love, you have love for any man, for any purpose, you give.

Love knows giving, giving, and giving and expecting no return for the worldly things or the spiritual. Love knows service and sacrifice.

We think in other terms because we are finite; we have not risen above those labels.

Tenth Guru says,

“If you put morsels of food into the mouth of a hungry man, you put those morsels into my mouth.”

First Guru, Guru Nanak says,

“If you want to have the truth, that [truth] is within you when given by somebody who is truth personified, Word Made Flesh.”

To have that you must rise above limitations, “isms,” labels, otherwise there will be the same trouble. This is why one religion fights with another. Are they not the same? Teachings are the same whether in one religion or the other, “*Love and all things shall be added unto you*” they ignore. If you do not love God in everybody, then you

will go nowhere. If you love one and hate the other, whether one label or the other label, there is war again. If you would like to understand the true teachings of the Master, rise above [labels] to that level. These are elementary things. [It] naturally follows,

“Love and all things will be added unto you.”

Love whom?

One who can be qualified, who has met God already. If you love one who is only wearing a label, then there is strife.

He will require, *“Peace be unto the whole world over, under Thy Will, O Lord.”* It is the Highest form of prayer. *Dying is for that purpose, you see.*

One man who was in search of God inquired, *“What is His Name?”* One named Him Ram, another *“Thine God,”* this and that . . . Ultimately, whatever particular name you may have, stick to that. Naturally, you remain there.

If you want to go to him without a name, become nameless. Become nameless. You can.

You can only understand what is above your level of thinking if you rise above that. Then you will see what He says is right in any form. This is no spirituality. This shows how far you have advanced. A very good preacher, very good lecturer, vehement, beating tables and bigoted, is that wrestling or spiritual?

Suppose you have been phoned and told that your son is dangerously ill, at death's bed and to come home at once. When you set out, you meet a friend who goes to the same Master. He tells you his son has been dangerously sick for the last two or three days. He asks you, "*Will you come and help us? Our son has been treated, but now we have no money [left].*" You have love for the Master, what will you do? You will go to him and attend him first. Then you will go to your own house.

Rise above these things. If you have love, naturally you sacrifice everything. Then you have no attachments.

When you love everybody for the sake of God, you forget the world. If you forget God and love them for world's sake, then naturally you are attached.

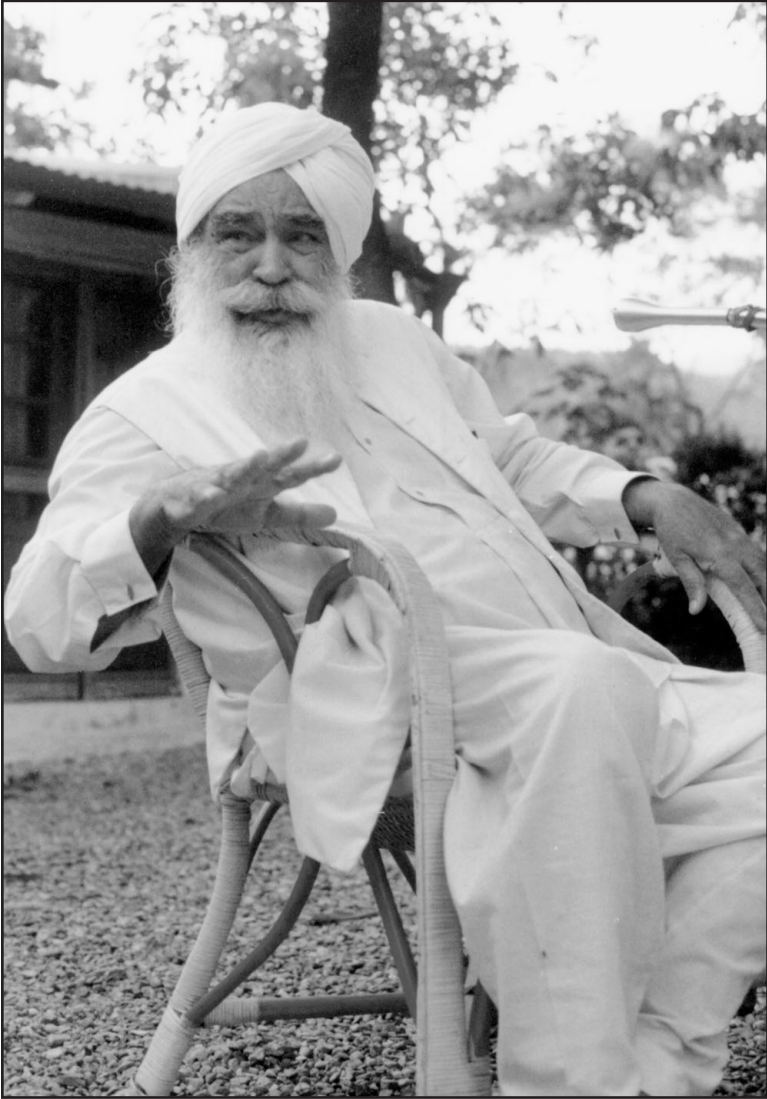
These things come naturally the more you are attached within. When you sit by the fire, naturally all cold is gone. When you come in touch with That, naturally all heat will come up. When you come to hear the Sound principle, all virtues will find abode in you.

Keeping a diary is a helping factor, you see. Shorn off all branches, then cut the stems. People will judge you from their level. If you say I go to the seventh heaven and your way of living is different, no one will believe you. Even you are not at peace.

When you come to the Satsang and they find a change in your way of living, that's all right. But if you've become more vicious and more treacherous, then what will they say? *“Perhaps it is Satsang that teaches all this.”*

*You prove your way of living,
by your way of behavior.*

All right, God Bless you.



*“When nothing stands between you and the Master,
nothing, that builds receptivity”*



Chapter 3

GOD'S SPECIAL GIFT — TAKE IT & EAT IT!

*Evening Darshan
Sawan Ashram, Delhi
August 2, 1974*

Master:

Anything Special?

Disciple:

Not yet.

Disciple:

May I have a few moments of your precious time after *darshan* is over? I have the information that you asked me to get from the States.

Master:

I think I have never refused. It is the foremost thing to me. Any questions?

Disciple:

Just a few moments.

Master:

You're always welcome.

Disciple:

Thank you.

Master:

So long as breathing is going on. Always you are welcome.
When do you leave?

Disciple:

On Friday, Master.

Master:

That's all right. Then you have two days.

Disciple:

There's at least one boy sick Master.

Master:

What's wrong with him?

Disciple:

He has a fever and a headache — feeling dizzy.

Master:

How much fever?

Disciple:

101 Master. It was much higher this afternoon. It's gone down. He has seen the doctor and the doctor says he'll be all right tomorrow.

Master:

What medicine has he used?

Disciple:

Allopathic medicine. It is being delivered to him now.

Master:

All right. So he's improving. Yes, please?

Disciple:

You've given me enough Master.

Master:

I've given you nothing. God has given you everything. You're all his roses. Blooming roses radiate perfume. The worldly wise grow dark. When they come to the sources of the perfume, it [darkness] is gone.

Any of you have to say anything? Go on [*chuckles*] at least smile if you cannot do anything. That's the first thing. Be jolly.

You, gentleman. My finger is pointing to you. Don't look behind. I'm pointing to you.

Disciple:

His English is not too clear.

Master:

Any questions please? Going all right with meditation?

Disciple:

Okay.

Master:

How many hours did you put in today?

Disciple:

Five hours.

Master:

Five hours. With what results?

Disciple:

Some lights.

Master:

Results growing better than before?

Disciple:

Yes, it is better here than at home.

Question:

Master, is it all right for us to come to the Indian Darshan in the morning, or is it impolite for us to be there?

Master:

'There's no hard and fast rule against it. This is only a special time for you, cut off from all engagements. You are all welcome. We are all one soul. You're one of us. [*Master coughs*] Tomorrow I think, with God's grace, I grow better now. I had [a] hard time until these functions are over. I had a chest cold. Did the photos from yesterday's function arrive? Have you seen them?

Disciple:

No, I have not seen [them].

Master:

You must see.

Disciple:

Except what you had yesterday evening.

Master:

Today, they have more. There were a hundred or more who attended Parliament.

Disciple:

I think 87 or 89 signed their names.

Master:

It was very active for the first time.

Disciple:

Yes.

Master:

Parliament is going to be impressed. The point is: They've seen. I never show anything [miracles], just outer work. Man is known by his actions, you see. Yes?

Disciple:

They should have you come there more often and speak more often to them.

Master:

It was all radiating. So parliament becomes a part of your Satsang, as you are formed. But I think you become part of Parliament. This is what Masters used to do. I do nothing.

Disciple:

Sir?

Master:

I do nothing. If you do your duties, naturally that appeals to everybody. There is no show.

Disciple:

You set a wonderful example.

Master:

God's Grace. God's Grace. Now all *sadhus* from different religions in India have developed and are sitting together, whereas they never did before. We gave them some books yesterday — more than 500 books. Why put them away?

Disciple:

Yes.

Master:

This used to be known before also. [*The photographer shows pictures of yesterday's Parliament Meeting.*] Yesterday, something was wrong with my throat.

Photographer:

All India radio was covering yesterday's function. The Television Center was covering the function. Press of India and the United News of India were covering the function. We have supplied the foreign papers with the story.

Master:

Generally, they don't take these stories.

Photographer:

Generally, they don't take the story, but here they have a special devotion. They have special regard for our Beloved Master and are taking the story. It has clicked in the National Press.

[pause]

Master:

I phoned Khanna.

Disciple:

Yes, I understand you called Bowling Green, VA. He *[a disciple who recently arrived]* was at Bowling Green when your call came in.

Master:

Yes, that's all right. Now they're thinking about the Board Meeting and the Board Members. *That can be done in the West now.* If you, each one of us, put our shoulders to the wheel in full cooperation, the Board can work wonders. A retired Foreign Minister who held a very important job in Parliament wonders how they have progressed so wonderfully. He said that he has been doing this in the West for many years but had not succeeded. So man has got great power and naturally all credit goes to the Saint.

[Master addresses a disciple who is a college professor in the United States.] Have you written anything on the Parliament?

Disciple:

No. I'm supposed to transcribe your talk and I want to do that this evening.

Master:

That's all right. You are to do something. It is you who are to carry it to the public and speak. What you have heard in the ears, speak from the housetops. It has spread like wild fire everywhere. A copy of that talk will also be sent to *Sat Sandesh*.

Disciple:

Master, I'm staying at the Loddie Hotel right now.

Master:

Why?

Disciple:

I've come over here on a graduate program to study Hindi.

Master:

Have you been allotted any seat in the hostel of the college or university?

Disciple:

I'm studying at the Central Institute of Hindi and will be renting an apartment there soon.

Master:

Visit here when you're free. Remain in contact. If you need any help here . . .

Mind that you are improving in your meditations daily. If not, I would not like to hear later that there's no progress. When you are putting in sufficient time daily and you see you are improving, then it's all right. If there's any difficulty, you're welcome.

God's special gift — take it and eat it. Those days of leaving us are drawing near. Time and tide waits for no man. At satsang sometimes, He requests the people to put chains on the legs of time, in a poetical way. With all that [help], it does not change.

The poet mind is brilliant. It is no more mind. Mind is no more.

Disciple:

I wish it was no more. Maybe you can help.

Master:

God's help is there unasked for. You simply turn your face. You'll see.

Disciple:

Beloved, it's not that we have to get rid of mind. We must learn to control the mind. Otherwise, if we get rid of mind, we degenerate in this dimension. Is that not so?

Master:

It's all right, so long as you've traversed the planes of the physical mind, astral mind, super causal mind. The very life of mind is soul — our own Self. Of this we must be in control.

When you are receptive, still like a very poisonous cobra [Master holds up His hand in the form of a cobra and stares, imitating a cobra about to strike] in whose eyes there appears to be no life, something like that. Unless mind is still, you cannot go further.

You cannot do meditation unless outer faculties are controlled and mind is also controlled. Mind helps us toward understanding to a certain extent. In the Physical Presence, by radiation, man finds that Thing.

Master is inducing you to come in contact with the light and sound principle, that's all.

Disciple:

Master, when I do *Bhajan*, I have a very hard time focusing my attention on the Sound. I get some frequency, ringing frequency, but I can't really hold my attention on it.

Master:

Don't make [an] effort. Simply close your eyes and don't try to clutch it. Sound is going on. You're to be still to catch it. Do you follow me? Sound is already there. Sit calm and quiet. It is going on — simply listen. Light knows Light; sun knows Light. *That music of the spheres is going on 24 hours of the day and night. You are simply to listen that's all.*

This is one underlying problem. When there is a sound at a distance and you follow it, that sound will grow faint and die out. It is not dying out, [it is] only that your attention is gone. Then again, all at once, it is going on. You have only to listen.

Disciple:

Master could you please explain how being at the Ashram might affect our karmas, Does that mean our state of mind is altered by being in your Presence?

Master:

Come nearer and repeat.

Disciple:

When we are here in the physical presence of the Master, how is it that our state of mind is altered — changed?

Master:

By radiation, mind is satisfied. It is calmed for a while by radiation and that is because He radiates Word. He is the Word Made Flesh. That is radiated according to each man's percent.

Just as when I was like you some complained against me to the Master. They told Him I was showing miracles. There was a man who was very sick very much wrong with him — hopeless. The people used to stand around — saw me with him — and they saw that the sick man came to be better. The Master told them that he [Kirpal] doesn't do anything. It is only by radiation [the man got better.] You all have the same Power. It is for anybody. You can simply withdraw from outside. The more clear the mirror, the more accurate the meditations. That is why the physi-

cal presence of the Master cannot be underrated. But sit in a receptive mood. Sit in a receptive mood. Develop *receptivity*. I issued one circular on the subject.

*When nothing stands between you and the Master, **nothing**, that builds up receptivity!*

Disciple:

I feel divided in my interest to be with you and between my academic interests and obligations. For example, sometimes I wonder for some sightseeing or seeing cultural places that free time could be better spent with you and I have a lack of resolve to do one or the other.

Master:

Observe one principal. Do one thing at a time, wholly and solely, that's all. Open one drawer, attend to it fully, then close it. Then open another, attend to it fully and then close [that] drawer. Then open the third one. In that way, you'll appeal to everybody — those who come to you. And whatever work you are doing will be fully attended to.

I read one full library in my upper 10th class; a full one at college level — mostly biographies and abstract subjects. If you've got a very big appetite, attend it. How many problems do you have daily? One? Two? Three? Four? How many? Attend to them fully. All finished. That is further progress. Attend to them fully. We don't attend fully to them; they hang around, hang around. If you come to me and I don't give full attention to you, then she comes . . . then he comes. If I don't attend fully, then naturally you all will be hovering around me.

When you have attended fully, you are always fresh. If we are already engrossed in some other subject when some man comes to meet us, we cannot attend to him fully. This is what is natural and when you've attended fully, you're always fresh. If we are already engrossed in some other subject when some man comes to meet us, we cannot attend to him fully. You see?

This is a simple thing, not hard, everybody knows. Any friend who comes; attend to him fully. That's all. You've got to earn your livelihood, perhaps study intellectual subjects. You have your meditations, your brothers, your friends, your partners. We sacrifice higher things for the lower things to save them. This is wrong. [It is said that] if you would like to have some work done by somebody, give it to the busiest man. He'll do it.

We know so many things intellectually, but we don't do . . .

All right — God Bless you. Go Jolly.



“He who tells me about God is my true friend.”



**WHEN YOU WANT ONLY HIM
HE COMES**

*Evening Darshan
Sawan Ashram, Delhi
August 4, 1974, 7:00PM*

Disciple:

Why does God want the soul to return home?

Master:

Do you have any children? Would you not like your children to come back home? Children are always dear to the Father.

Disciple:

Why are we chosen? Why are we among those who have been given the gift of Naam to return Home? Why us?

Master:

Only those who are ready, who are fed up with the world and want to go back. Only those are given a visa to go back. That is something to appreciate — an entry visa. You are only allowed if you have a visa. When you are given Naam, you are given a visa to go back. But, when you stand in the way . . . ?

God is love and the way back to God is also through love. A visa entry — you are only allowed entry if you have this visa. So to be given Naam means you are given a visa to go back — to allow all children to come back to Him. Don't delay now. Every mother, every father, wishes all children to come back home.

Disciple:

In *Jap Ji*, Guru Nanak says that everything is possible only by the Grace of God. Is it by the Grace of God that we descended from the Kingdom of Heaven?

Master:

When you have children, you would like them to go around where they can be alive — to see how the world is going, whether they forget you or not. We generally fail, we do forget. Why do you consider all of this? We are here. Why He sent us and with what motive is for Him to reply, not me. Let us come to Him first. He should explain. These questions don't help us.

When the house is on fire, we are burning. Come out of the house, that's all. When you come out, find out who set the fire. All Masters say the same thing in their own way, in their own language. They always say “GO BACK.” They come to cut asunder your old attachments who are enemies in the form of friends. They come with a sword.

Disciple:

How do I develop a ruling passion for God?

Master:

How do you develop a ruling passion to meet someone?

Disciple:

By thinking of them?

Master:

Naturally. If you meet somebody you love, you talk about him. You would like to hear somebody talking about him. You would like to read something about him. If you love somebody and somebody tells you something about the one you love, then naturally he is more dear to you than whom you love.

*He who tells me about God,
is my true friend.*

That [remembrance] will develop more attraction in you, which will grow, become passionate. So the first thing is to have sweet remembrance, growing stronger day to day until you cannot live a moment without him.

Then He comes!

The child cries and [the mother] comes to give him something to eat and again goes away. Again he cries until nothing satisfies him but the mother taking him in her arms.

*When you want nothing else
Other than Him, He comes.*

Disciple:

Knowing Simran is the names of God, isn't it our duty to have constant remembrance? When we are engaged, occupied in our work and say Simran between times, isn't this constant remembrance of the Lord?

Master:

Suppose you have a wound in your chest. All the time you are talking, you will feel that pain within you. The state of such a person — wounded at heart — can be known only by someone else who is in the same boat. No one else knows what he is harboring. Such a man cannot sleep. He is restless. In such a state how can you pass your days? Such like love can be developed in the company of such like people by radiation.

Guru Amar Das said:

“If you have the man body and have not developed love for God, then a hundred times, a thousand curses be on such a life.”

Where to get [love]? Only in the company of one who radiates love — who is all love.

Disciple:

Are the five keys to the Kingdom of Heaven the five Holy Shabds?

Master:

They will give you charging — give you a boost, that's all. Give you a boost, as well as serve as a sheet anchor against any negative effect — both.

Disciple:

Have all Sikh Gurus given out the same words, back to Guru Nanak.

Master:

Yes. There are thousands of names. These are the names chosen by Saints because they are related — directly concerned with the planes, something representing those planes, quite near to them. All other names are qualitative. These are not qualitative, but [they] give some clue of those planes. These names are given in the books, also, but they are not charged. When charged, anything that will come will also be charged.

Disciple:

What should a common man do to make himself happy?

Master:

Do all things according to His wishes. Man is unhappy only if he does not get what he wants. A life of the senses — satisfaction of the sensual life cannot satisfy the Soul.

We are souls, conscious entities. Our happiness will come when we reach light. He is One with our creator: We are one with Him.

These outer things are only temporary. We want them to be with us, never to leave. *Would you not like to have such a friend who would never leave you?* Worldly things come and go, come and go. At the time of birth this very body is [our] first companion, but when we leave the body, it cannot go along. How then can other things which come with the body go along?

So, you are conscious entities and would like something permanent which will not leave the body. We feel joy as long as we are attached, so long as we are identified, so long as our attention is absorbed into something. For the time being, we feel joy. When that is taken away, or you are withdrawn from there, disconnected, you feel unhappy.

Suppose a dog (it is a bad example, of course) chews on some bone. There is no taste in the bone, but he eats the blood that comes from his cut gums and feels joy. It is his own blood that he tastes. So it is the *attention* which is all peace, all joy, all eternity. Because we are identified with ourselves, with something for the time being, we feel happiness. When attention is withdrawn or we are withdrawn from that . . .

*We have something that will never leave us
until the end of the world. That is God.*

*So the bread and water of life is that very
Consciousness. We are drops of all
consciousness. That consciousness is the
Bread of Life.*

*So bread of the body is food and water. The
bread of the intellect is thought, but the
bread of your soul is contact with all
consciousness. When you get that, you will
be fulfilled.*

All right. God bless you.



*“With whatever devotion you look to the Master,
you are repaid in the same kind.”*



BY LOVE YOU LEARN MORE

*Evening Darshan
Sawan Ashram, Delhi
August 6, 1974*

Note: Master did not want any questions lurking in our subconscious minds to interfere with meditation. So, He always requested of every one to put any questions we might have in writing.

The following talk is one such evening Darshan when questions were answered by Master seemingly for one . . .

Master:

Going strong? What sort of strong — elephant strong, horse strong, whiskey strong? No comparison. If you are intoxicated, it is whiskey strong.

Disciple:

Last year Master gave my eight-year-old daughter initiation into the Holy Sound. When I returned to Germany, I made her sit for one hour daily. After a while I did not make her sit because I felt she did not really want to. Now she is not devoting time at all. What is the reason for that? What should I do as her father to help her?

Master:

Let it become habit again now. When you do one thing at a time, then repeat it — once, twice, thrice, ten times — it becomes habit. When it can be further strengthened, it turns into nature. Now it is quite the reverse. She used to put in one hour, then she stopped. Now she has no taste for that as she is now more imbued with the worldly enjoyments rather than inside — that's all. It is but natural. Let her start again, then habit will be strengthened into nature.

Disciple:

When I was in Germany, I had an intense longing to visit the Master. Now that I am here desire has vanished and the Master seems to be further away than when I was back home. I also have difficulty in meditation. What is the reason for this? [*Master really liked this honest question.*]

Master:

Perhaps when you came here, you found the Master to be a man. You were expecting somebody flying . . . Now you have come and have seen that I am a man like you, with two eyes, two ears, two nostrils. But the same man can [have a] Ph.D., can be in the primary class, or can be ignorant. Do you follow me? Your estimation was from a different level. You thought perhaps He must have been coming down from heaven every day — quiet, with a long face, but you have found it quite different. He has a human touch also.

So man is man, but He is God in man. You are initiated now. You must take Him at least as knowing something

more than you. When you received something on initiation day was it not very clear that He knew a bit more than you. How much better? You were probably just overestimating perhaps with closed eyes saying, “Oh, He is in the high heaven. Perhaps God must be working in the air . . .this and that, etc.”

My Master used to say,

*“Take me as your brother, as your father,
as your friend, but go according to my
instructions. When you find Him within
you, you may call me anything you like —
when you see His glory there.”*

When I was just at the feet of my Master, people asked me, “How great is your Master?” I told them, “I don't know how great He is, but of this much I am dead sure, He is far, far above and more than I need.” It is quite characteristic — *If you can know a Master, you become the Master.*

Do you follow my point? So He is a man, in a man body, born as a man, but He has developed in a certain way. Your estimation was from a different level — that is wrong.

*Had He not been a man like you, how could
we have listened to Him.*

So a teacher of a man must be a man. If you take Him as coming from heaven, there is no sincerity. You won't listen. That much is certain — He knows a bit more than you, is it not true? Now as you go on watching from your own

level of man body, see what you get by radiation, from heart to heart talks.

Do not go by what others say. See for yourself.

The best place for seeing is the eyes. Eyes are the windows of the soul. There you might start to get some glimpses — outer or inner. I am very pleased that you told me how you felt now. Now take me as a man. What I say — do. You have become irregular in your meditations. Start again to be regular and you will find it better from day to day.

Guru Nanak once asked a learned man to attend a Satsang. In about a month or so, he came back and Guru Nanak asked, “How did you find the Satsang?” He replied, “The man is beast-like with mouth open and eyes blinking. I didn't like it.” Guru Nanak asked him to keep coming and later inquired again. “They are men just like us,” the man replied, yet continued to go to Satsang. Then after some days more, he said “It is better.” Again, after some days, he said, “God is talking through him.”

*Until you see for your own self,
you cannot be true to your own self,
Always he true.
Don't go by the hearsay of others.*

If Master did not carry the same body as you, how could you hear him? He has passed through life like you. He never thinks He is more than that. He says I am born like you. This is a true statement, but He is a Ph.D. on the inside in certain lines. He is better informed in certain lines so you can be guided by Him.

He has been to the place of pilgrimage and also guides others to that place because He has seen the way. He can carry you through the circular ways, the zigzag ways of the hills, and take you to the goal.

Sometimes when two men go into the hills, they choose different ways. One man may be lost and may be crying. The other man has chosen another way [and is not lost]. Do you follow my point? Do you now understand the true value of Him? He is a man like you. Touch me. I am a man like you [*Master stretches out His Hand to be touched by the disciple*].

People act and pose. When a man is reading in the primary class, the teacher only teaches on the primary class level. While teaching a primary man, he won't let you know trigonometry. When he goes to the middle class, the teacher teaches him teachings on that level. When he goes to the high class, then he explains on the highest level. When he goes to college . . . That can be had only when you become receptive.

Those who say they have seen, but they have not seen, simply act and pose and deceive themselves. If they [have seen], then why the need to prove? Let the other people say for themselves. The perfume must be valued according to the perfume each one receives himself, not [the perfume] of someone else which may be of bad odor. Remove this wrong impression from your brain, please. I never said I am God. He is a person, that's all. Of course, what we get in His company by radiation cannot be had by a hundred years of penances. Anyhow, you can take for certain that at

the time of initiation, you withdrew from outside for a while. You forgot your body — got a glimpse of the light within which you never had before. Is it not so?

So, they have come to make people who do not see, see. I see Him!

If you know a Master, you become Him. A man flying in the air, some hundreds of miles in the air, knows where He is. The ants or the rats cannot know how pigeons fly. Your estimate was from a different level. I have given you the bare truth. Hundreds and hundreds of people get IT. That shows some Grace from God working, does it not?

Disciple:

I am a teacher. I wish to know whether it is bad or good to be strict toward the pupil?

Master:

Let the stick be bent, but not broken. You can teach students more by love than by strictness.

Be a disciplinarian in a loving way. In my school years, in my official position, and even now I have never forced anything on anyone.

I am convinced that you can teach students more by love and sweet words than by strictness.

Suppose a child has done something wrong and you begin to slap him and call names, but he doesn't even know what has happened and why you are angry. Just make the child

understand what is wrong, what he has done, then tell him not to do this in the future. If you tell him once or twice, he won't do it in the future. If you are criticizing, beating him, he won't follow what is wrong. So you can teach more by love, by being a loving teacher.

In my official life, I was in charge of one section. There were so many sections, but my section was always calm and quiet. So many people worked and went away peacefully. One day a man asked, "What is the difference? There is no noise in your section. People come, sit quietly." I never enforce, I tell you.

Once it so happened that a superintendent in charge of a big section was coordinating a job and was removed from his section, so I was transferred there. The comptroller there was very strict and one man was very abrupt to this comptroller — poor fellow. The result was when people fell, they fell like anything. By the time I returned, a confirmation report was on my table. In my report about that man who had been with me 12-14 days, I said the men in that section were fed up; it was not his fault. The man was afraid. The head officer in charge called me. "Why did you give him a good report? He has had a bad report all through?" I replied, "I don't know about the past. Whatever he has done with me has been good." This was my opinion.

So don't be led away by others.

These are things that make you happy in all your affairs. I never found myself nonplused. By love you learn more. Our students are spoiled. Our children are spoiled, but if you go on beating them, destroying them by calling names,

they don't know, poor fellows, what is wrong. If you make a donkey go around in a certain way, once . . . twice, he will go around without force. Why not a man? This is my experience in life as a householder, and as a student.

Disciple:

Should I have one or more children?

Master:

Each one has his own give and take. When that is finished, he has to go. Maybe one, two, three children. Leave it to God. Have a temperate life. This question was put to me, "When does pregnancy take place." Do you know when? At conception, when the soul enters. Not before.

Disciple:

Very often people ask what would be the difference between "Non-Violence (*Ahimsa*) " and "Love" as columns in the diary.

Master:

Where there is love there is *ahimsa*. Even if you have love, there may be times when out of rage, you entertain something wrong for a while. That's violence in thought — thought in action. Generally *ahimsa* is there. We never think evil of any man whom we love. We will polish it down, "It will be all right." "There may be something or other we do not understand" For hindsight we record [in our diaries] in three ways — thought, word, and deed.

Thoughts are very potent. They radiate. I have often given you the example of Akbar the Great. Once Beerbahl the minister was asked by the Emperor, "*How can it be proved that when a man thinks evil about somebody the same*

thought will react?" Beerbahl said, "All right, let us go outside." The Emperor was bareheaded. Beerbahl asked the Emperor, "Think something about this man who is coming toward you, and when he comes near, just ask him what his thoughts were when he saw you." The Emperor thought, "I will shoot him." When the man came near, the Emperor asked, "Dear Friend, you will be excused. I will think kindly. Tell me truly what crossed your mind when you saw my face?" "Truly," the man replied, "when I saw your head, I wanted to beat it up with my fists."

I will tell you one thing . . .

*With whatever devotion you look to the
Master, you are repaid in the same kind.*

Sometimes you have devotion and something wrong enters your mind. The whole angle of vision changes. In such cases, we should reconcile it then; let it not breed. So all the time you'll learn in due course that He has no ill will for you. He always sends radiation of LOVE. Each man has a right to speak from his own level. But generally that is wrong. Unless you see for your own self and hear also with your own ears in your treatment, don't believe. They come as ravenous wolves, but they are like sheep. These are very common sense things. You avoid so many troubles. The same garment appears to be . . .

Disciple:

In *Crown of Life* there is a chapter on Sikhism in which it is read that Guru Gobind Singh was a great warrior. How can a great warrior, Gobind Singh, be a great Saint as well?

Master:

Guru Gobind Singh had two paths, one as a Saint, the other as an incarnation, like Lord Rama, or Krishna. Their two functions were different. This is a very delicate case — you must follow. Saints never retaliate. They never dream of it, but Avatars repay in the same way.

Like the military and the civil, the King is the appointing authority of the Commander-in-Chief and the Viceroy. Both know fully well the power accompanying their position. Both have their duties, but their ways of dealing with the people are different. The Commander-in-Chief says, *“I order.”* He knows he has the power from the King. He has generals, lieutenant generals, major generals, majors, and colonels under him, and gives them very handsome salaries, but he never lets them go out of his pale. *“Forward Fire, please.”* But the viceroy says, *“I convey to you the message of my King. I tell you what my Father told me.”* Kabir, Guru Nanak, Prophet Mohammed said the same thing.

Now the tenth Guru had to play two roles. Look at what was happening in His time . . . on the first night of marriage, women had to go to the Mohammed's house, then back to their own husband. There were so many other atrocities being committed that the tenth Guru could not stand by quietly. He stood up to save all from those atrocities. For that, naturally, he had to sacrifice. But there was one difference, all the same He was knowing. One man said, *“If Gobind Singh comes to fight me, I will kill him.”* *“All right, I am here.”* So in defense, Gobind Singh shot an arrow with a gold cap tip so that if the man was injured, he could pay to have it treated.

Saints were of two different kinds. They are very God intoxicated. Suppose you are sitting here and someone comes up to kill you, what should be my job? Should I sit here and let you be killed? I must come forward to save you. He sacrificed His sons and never claimed anything [or] sought retribution. [Guru Gobind Singh performed] two roles — very few people can follow that.

If you read the scriptures, you read about God Intoxication. Guru Nanak was employed in a shop weighing out grains. He was counting in Hindustani, “*One, two, three . . .*” when he got to number thirteen which (in Hindustani) is Tera and also means “*I am thine.*” When he came to the number thirteen [repeating] “*I am thine, I am thine . . . It is all Your manifestation, It is all Your manifestation . . .*” he went on . . . and went into Samadi for three days.

Don't judge anyone all at once from your level. There may be something else involved. [*Master asks the Professor*] If you were in my place and someone came to kill you all, what should be my job? I should not sneak away... Hesitate! A wise man never says,

*“I see no other fate before me . . . “
It is I who decide!*

Don't judge anyone from your own level all alone. Once I was a chosen member of the jury. The accused man, his weapon and clothes stained with blood were there. I was one of the jurors. [*Master assumed the position, deep in thought as though he were again in the courtroom.*] I sat down. [*Master closed His eyes*]

All at once it struck me,

“Judge not, so that you may not be judged.”

This was a selection made by the government. I requested the judge to kindly let me go. I have love for all. *“Judge not, so that you may not be judged.”*

*Mind that, the realm,
the kingdom of the saints,
is of all forgiveness.*

Hafiz says that ultimately he came to know that the kingdom of the saints is of all forgiveness.

I will tell you of one event in my Master's life. I had the privilege to sit by Him one day when He was teaching two grandsons. My privilege; that was His Grace.

[Sawan Singh] gave them some exam question to be solved. One grandson solved it correctly, the other incorrectly. I was watching what happened. Everyone has to judge from his own level. He called for the maid servant to bring some fruit. He gave the same fruit to the grandson who had solved the question correctly as to the one who did not solve the problem. Then I said, *“Master, there now is hope for us.”*

*Now there is hope for us. When you come
to the feet of the Master, you have Great
Fortune — you do not know what a great
fortune you have created. It is a blessing.
So I told Him, “There is now hope.”*

If you have any more questions, welcome you are. Take me as a man. Do you think I am a man? Are you convinced? That's good. Now go by what I say. Sit down without any vehemence, without any doubts, and you will find Him. *God will help you from within.* Among thousands I never felt like a manikin. I see it is His Grace.

Disciple:

Where does the discipline come from to do meditation correctly — that is to hold the mind still when you don't see anything?

Master:

As you sow, so shall you reap. Whatever thoughts cross your mind raise up ripples. When you strike the water with a stick, that will create ripples which will go on for a while. If there is no more shock, then it will subside. But if one strike (thought) is there, then another and then a third . . . So when you are preparing to meditate do you not think these waves, these ripples, are going on?

In the subconscious reservoir there are waves. When you strike water, waves appear. When you leave it off, even then ripples appear for a while.

Disciple:

So you keep practicing at it?

Master:

Yes. Regularity pays. Still your mind and your body. One thing more, regularity pays only if you do one thing at a time, wholly and solely. Open one drawer, attend fully to it. Then close it down. Then go on further. When someone

comes to you, attend to him fully. Attend to him properly, so that he will be satisfied. You will be satisfied too.

Be left to your own self, wholly, solely, all alone. Be not led away by any outer radiation or anything else. These are the things to be learned by practice and are not given in books. Physical presence of the Master cannot be under-rated.

Once in my life Master was bold enough to detail me to give initiation to 250 people in His Lifetime. There was a row with regular correspondence going from town to town against me saying “*He is such and such a man . . . in all languages.*” Hitherto I had the full right to meet Master any time, but my meetings with Master were cut off. The others over there, hankering for the Master's attention, arranged the schedule in such a way that I could not talk to Master for six months . . . but *I had His Eyes*. I never expressed anything against anyone. It once so happened that I stood waiting to see Master in the burning hot sun. All through the day I stood against the wall. Others came and went not permitting me time to see Master. Some people are very clever. I was standing there until that evening. At five o'clock Master said, “Anybody else?” “Someone wants some *parshad* [*blessed candy*] “ “Send him in.” So I went to Him, but I never asked Him to give me any *parshad*. Strange worldly people are like that. Even God has not explained, but I was always watching. All the while my eye was on Him. I wrote a poem . . . [Master speaks in Hindi.]

So my brother was going to the hills to see Master. I never told him about all this going on in Satsang. That was

between me and my Master. Why should other people know. They simply broadcast. He asked, "Should I ask Master what is wrong?" I replied, "All right, in your talk with Master you may ask Him if I have done anything wrong either knowingly or unknowingly. That's all."

My brother did ask Him and on his return he said Master said He was very much astonished, "*What have they done?! He never came to me (to tell me).*" My brother told me Master wanted to see me. So I went there; all the doors were closed. He was there and I was there. For six months hitherto, I was not permitted. Before this incident Master used to ask me to give a talk. So as a student I talked to Him and people enjoyed. Master asked, "*Why have you not come (to tell me)?*" I told Him, "*Master I have not come to you because you know everything. You know the very trend of my mind. No need to tell you all the propaganda.*" He was in a rage. "*Call them, those who had been making propaganda against you.*" Naturally there was Satsang. Master sat on the dias. I always used to sit at the back. "*Kirpal Singh come on and give a talk,*" said Master. The others replied, "*We won't like to hear it.*" "*He will give a talk,*" replied Master. Then it happened that all the tables were turned. Master had sometimes to be a very hard taskmaster.

I was astonished when I was told by Him, "*You have to carry on this work.*" People used to say that He had that opinion, but I didn't know. I never spoke, never dreamed.

Don't scale what you have to do. This is for him to find out. Go on. Whatever He thinks best, He'll do. It is not something which can be given by votes. *A Higher*

Government is also there. Go on doing what you have been told — one hundred percent!

That which will appeal to God is what is done truly. If you are true to your own self, that will appeal to Him. It is all His grace working.

Once I went to Karachi where there was a beautiful river fall which all went to see. I went there only for one day. Master said, “*You also go and enjoy.*” “*No Master,*” I replied, “*I have come to see you.*” So one thing is very special and this is when you give Him some reminder of His Guru, some reference of His Guru — then he will go on for hours. It is but natural when you love.

Love is most dear, the most dear.

Christ said those who love their children and others more than me, are not my disciples. Very few words, very simple way. Do you love Him more than your worldly relations? When you love Him, He won't let you go down, anywhere.



*“The main purpose of scripture
is to develop love for God.”*



ONCE YOU HAVE DECIDED, DO IT!

*Evening Darshan
Sawan Ashram, Delhi
August 7, 1974*

*This talk was in reply to a letter from
the head of the Department of Records
asking Master if He wished
the daily recording to be continued.*

Master:

Is there any good of recording everything?

Disciple:

Yes, Sir. This is scripture.

Master:

I say you have already got bundles like that. If you are able to edit the transcriptions, it is splendid work. I think it is better that you go on editing all of these. The same thing is repeated. Maybe someday new things will be coming up. If new things come up, it is a different way of expressing the same thing. I think enough has been recorded. There are so many bundles lying untouched. They require editing. Editing means hard work. After editing, it should be *seen*.

Bulleh Shah was an Indian Saint, a strict Mohammedan, He read all the scriptures of Mohammedan literature. But when he was initiated by his Master he had access *inside* to what was referred in the scriptures. So what did He do? Do you know? He put all scriptures in one place, covered them with a cloth and sat on them. He was a Sayyid — the highest class of Mohammedan.

Someone asked Bulleh, *“What have you done? You are misguided.”* He replied, *“No, no. I was reading all these books all through my life. They did not give me anything they referred to. That was given to me by the Master.”*

So all the Scriptures you have got and what you are making by recording, doesn't give you anything unless somebody gives you Initiation inside. That's why I say, *“Is there any more needed?”*

Disciple:

They will remind us of You.

Master:

One poet says, *“Hundreds of Scriptures may be burned, thousands of other books on the subject put to flames: The main purpose is to have love for God. If you have that, throw them away.”*

I was just asking you if there was more need of recording anything from day to day. You replied that it would add to Scriptures. This will add more trouble unless you have some Man who can give you experience inside. These books cannot give you experience. These books are gold

and emeralds, of course, but they are sealed books unless somebody can give you inside. What they referred to is in you. Unless you are Initiated into that, you won't know. Edit them — verify. Then let them go to the people. Don't add more and more and more. Now it is for you to decide.

The purpose of Scriptures is to develop love for God. You cannot have that unless you come in contact with Him. Contact cannot be had outside. It is within you. Someone gives you a contact within. So all books are words like that. Burn away all Scriptures.

The only purpose meant is to develop love for God. If you have developed that, all books can be burned. You become the Master of all the Scriptures and when you come in contact with that *Thing* within you, your face will bloom. Otherwise, Scriptures are a burden. Maulana Rumi says, “*The man who only reads books — all Scriptures — is just like a horse or donkey all laden with Scriptures.*” Scriptures are to be respected. That's all right, but if you don't have what is referred to, then?

Disciple:

Those of us who have worked with Your words have been so blessed. Is this because the radiation also comes through Your words in Scriptures?

Master:

That's all right. Because you have been Initiated, you have some taste of IT. It will help you. If someone goes to explain [things] in Greek. They [non-initiates] will not follow. It will be all Greek.

Disciple:

In other words, this is for Initiates.

Master:

Yes.

Disciple:

For other people who come later, it will just be like the other books.

Master:

Surely. There was one very big preacher. He was a learned man whom everybody respected. This man had a brother. One day someone asked, “*You are very much learned but what about your brother?*” He was very much ashamed to say that his brother was not learned. What was he to do? One day he put a heap of books on two sides with a path through them. After doing that, he asked his brother to pass through the stacks of books. “*Now,*” he told himself, “*if anybody asks about my brother's learning, I can say, he has also passed through them.*”

One pundit was giving a talk about the life of Lord Krishna. Other people were nodding their heads. One woman was nodding her head and shedding tears. The pundit thought she had understood the talk very well. He asked her, “*Were you satisfied with what I have said?*” She replied, “*I didn't understand your talk. I don't follow your language. I was simply just closing my eyes and seeing Lord Krishna playing the flute.*”

What I have got is worth more than I can say. It is the kernel without the shell. They [Scriptures] are just like the

shell covering the almond — they only bring the teaching. If someone takes out the kernel . . . *Now do you see the worth of what you have got?*

I have been in touch with many all through India and given open talks. I have come to see that they are learned, but they have no knowledge — real knowledge. Now at Hardwar, which is the center of the chosen Fathers of India, my effort this time was to just make them sit together (Unity of Man Conference). Even in their own land they would not sit together.

So I invited all of them one by one and asked them to come and meet. *“I'm inviting you as a MAN.”* So they did come. They wanted to just test me. They began to question me. I asked, *“Do you have any experience of what you talk, or is it mere intellectual wrestling?”* They soon turned the other way and began to praise. Very few people really have something of the inside. They give many bombastic talks. They beat the tables, sit on the toes of their feet and chant “Om.” I've seen it.

Kabir says,

“God is not deaf!”

These things should be understood. They are very definite facts, just as two plus two equals four. Like almonds, some have tiny delicate shells, some very hard. I was a hard nut to crack.

Once I wrote a poem,

*“Oh, please God, close all Your Scriptures.
Tell me something of which the Scriptures speak.
Let me see the face of that reality of which you speak.”*

If you are hearing about how beautiful your friend is, how intoxicated, but you have never seen Him . . . then?

When I was first searching, I sat down at night and started some book which I read the whole night. I put it down and came to the conclusion — there was no way out. I read many books — still no way out.

*Only with one word of the Master can
you be helped. It is all the Grace of God.
We can only speak about it together
through the Grace of God.*

Don't you think we are very rich people? We have got this wealth. It is high time to develop it. Don't be procrastinating, putting off till tomorrow. Reach your destination, then lie down and sleep. We have not yet gone out of our houses. What is the use of lying there? This is far off, you see, now we are in the Physical plane, then Astral, then Causal, and then the beyond. Your True home is There. We have not yet learned how to go out of the body. So, where all philosophies end, there religion starts.

Are you not a chosen few fortunate people? There is Grace working through different Masters. Edit what you have got.

Disciple:

Master, has it ever happened in the lifetime of a Saint that we have had the privilege of recording everything that is said, word for word?

Master:

That is all right. You are adding fuel to the fire. [*Master laughs.*] Your efforts cannot be underrated. I quite appreciate. You're collecting all the *golden words*. If you go on collecting, nobody can use them, and they may not be used in the right sense in the future. I don't underrate your efforts, but what is done should be completed first.

*Of course, a man who is on the way,
when he reads, he gets little bits.
Like the unlearned pundit who sees
Lord Krishna playing the flute,
but doesn't understand the language.*

So, this is really what is wanted. Nowhere in churches will they give this straight talk. They give long yarns. So are you going along in meditation?

Disciple:

Not too well.

Master:

Something is wrong somewhere. See where you are weak. You are putting out the fire in other houses. You've got to put out your own fire first.

Disciple:

I was sick last week.

Master:

You were never sick. Your body was sick.

Disciple:

A sick man has more time at his disposal. More opportunity . . . Nobody asks him to go out to do this work or that. He simply lies [and can meditate].

Master:

Time is passing. .. flying by like anything. So make the best use of the time. If you do this, you will have pity on yourself. Instead of pitying others, pity yourself. Forget the past, forget the future. Be thankful for every morsel. The whole thing is sanctified.

Forget the past, forget the future. Live in the living present. Be wise enough. Why waste the golden opportunity you have here? You have so much every day by radiation. If you live in the company of a wrestler, you may not talk to him all the time but all the same . . .

No “trying”. . . the word “trying” is used by learned people. If you don't wish to do it, that's another thing.

*But once you have decided,
DO IT!*



*“Eyes are on the highest level. They convey
the message without talking.”*



YOU ARE DEALING IN DIAMONDS

*Evening Darshan
Sawan Ashram, Delhi
August 8, 1974*

Master:

Yes, any one of you?

Disciple:

After the Darshan tonight, may I see you privately for about three minutes Your Holiness?

Master:

As long as there is breath, why not? You are welcome. I'm afraid you'll leave here soon?

Disciple:

Tomorrow night — midnight.

Master:

[To another disciple] You are going on the same unit, too?

Disciple:

Yes.

Master:

Time and tide wait for no man. Flies on like anything. Here fifteen minutes is a long time with His Grace. Which of the two times are better?

Disciple:

Sir?

Master:

Which of the two tunes are better: the time of waiting or the time of departure?

Disciple:

The time of waiting.

Master:

Yes. There may be some chance. God willing, of course.

Disciple:

Some chance of what, Sir?

Master:

Meeting.

Disciple:

Again?

Master:

Yes, we might, God willing.

Disciple:

I'll be glad to wait.

Master:

Otherwise, I am in the evening of my life — not the day.
His Grace is above.

Disciple:

Could be for both of us.

Master:

Ohnjee — maybe. [*Chuckles*] All right, any questions?

Disciple:

I don't have any questions.

Master:

I think you remember the event of Birbal the minister?

Disciple:

Yes, Sir.

Master:

Do you remember the reason I go into it?

Disciple:

Not to think evil of others.

Master:

It so happened that the other ministers complained against Birbal. Birbal, one of the ministers of Akbar the Great, was very jolly, very dutiful. So one day all the other ministers complained, "*Birbal is of a low nature. He seems to be from a family of low consciousness. But, you give him very much respect here in court.*" The King replied, "*If you want to judge, you can go and see for your own self.*" "All right, but how can you judge all this?" So a minister went to Birbal in the evening and told him, "*The King will come to see you. He'll challenge you, but we pay obeisance,*

respect to him. When he asks about the family, this and that thing, after four, five, ten minutes remain silent. Then whatever he questions, don't reply."

When the King came to judge Birbal, he went on questioning one, two, three, four. Then after ten minutes, one more question, "*Look here, Birbal, if we meet some foolish man, what should we do?*" "*We should keep silent,*" replied Birbal. You see? He was not educated. [He was a] very ordinary person. What should he do for one salient point — silence?

Now come up with your view. *[All chuckle]* Is it not? Yes, go on — talk. You are welcome.

Disciple:

Excuse me, your Holiness. Is it better sometimes to become so absorbed within the Master's eyes and in His face and see the transfiguration of His face than sometimes to listen to what He says. When the Master is speaking at the time of Darshan, sometimes one gets absorbed into Your eyes that they forget everything. They don't even hear what Your Holiness is saying and no one else seems to be about.

Master:

What can be spoken in silence cannot be spoken through words. You see.

Disciple:

Ahchah — Thank you.

Master:

Silence is always golden. So eyes are the windows of the soul. Eyes are the windows of the soul. Drink deeply into it. This is what is wanted, you see. Once Christ gave out in a direct way that He was *Word Made Flesh*. Later on He said, “*All right, eat me and drink me.*” They were wondering how to eat him and drink him, forgetting that He said that He was the Word made flesh.

Disciple:

In the same *Chapter*?

Master:

Yes. So eyes are the windows of the soul. If you are absorbed there, that's all right. Metaphorically [speaking], Guru Nanak once told the disciples to eat one dead body which was lying with a cloth over it. “*Eat the dead body?*” [Master makes a face and imitates Guru Nanak's disciples with an undertone, “*Eat a dead body?*”] Then when the second Guru, about to obey, took off the cloth, there was candy. This is metaphorical, you see.

So eyes are on the highest level. They do the highest work. They can convey the message without talking. The mind mingles with the heart. You understand better through eyes than from anybody speaking. So that Science is very definite. To withdraw into the radiation of the eyes is a stepping stone into the higher level. It is better still to go up. Forget the eyes once you are in the know.

In the old days there were different ways of conveying messages. The student had four classes: Primary Class, Middle Class — all the way up. So this is something of the college class. Master's face is a new sort of absorption. Eating and drinking eyes is of college teaching. Once I remember our Master was sitting. Just as I came in he said, *"Sit by me, speak something."* I always talked to him about what was on my mind, and the people were hearing all.

Once I said, *"In Swami Ji's time, there were Sikh customs. Masters used to sit in front. You could look — eyes into eyes — forgetting everything."* Later on when they used to meet the Master, they looked — begged like that and looked. *[Master gestured with hands beneath the eyes.]* You see?

Sometimes they bent down to the feet of the Master. He would say, *"I'm here, never mind [my feet], I'm here. [Master points to his eyes] Look up here."* Then the people, old people there, began to cry, *"Why don't you let us touch your feet now?"* The Master replied, *"I think this is a higher class: the eyes. It is for those who rise above body consciousness."*

But we are stuck fast in the body. The love or attachment that starts in flesh and ends in flesh is lust. These attachments that start through [the] body, stay in the body alone. Rise above body through the eyes. Spirit is not in the body, but in the eyes. But those who've got no devotion, turn away.

Our Master used to say, the hungry calf went to the cow and the mother let go of the milk. [The calf] could drink more.

The others were ticks on the breast sucking blood. So long as you are in the flesh and blood, the eyes are a stepping stone for our training. I never advise anybody [to visualize]. The learned people advise this, to visualize Master's form, I never did.

Disciple:

Would you go over that just one more time?

Master:

Yes. Almost all Masters, when they initiate, say to just visualize the Master's form. I never did, you see. And some 20%, 40%, 50%, 60% see. Why do they tell this? Number one: this gives you a stillness for a while. However, you can visualize a man who is up to your level, but you cannot visualize those who are above that level, that's all. They get some little stillness, that's all right. But that's not all of it.

*So God is one who comes from above.
When you enter the room where one is
sitting, whether you visualize him before
entering or not, you'll find him there. At
initiation, He is embedded.*

To visualize is very dangerous. If you visualize somebody, you become what he is. Nobody guides us. Meets us. So that is why I don't say visualize. *I don't say to visualize me.* Others do, I think. They visualize form from portraits. There are many things to be learned, self-evident truths. They are all rambling there about, crying: "Why, why, why don't we find peace?" Why? Don't visualize.

That's why we find many are stuck fast. Instead of going higher, they are stuck. These things are not given out in books — not in the same way. A rare gift.

Eyes speak through eyes to you who sit inside. Is it not so? Only then you'll understand. You'll have constant company of the Master by physical presence or by developing receptivity. *When nothing remains between you and Him, you are receptive. Then and only then you can have constant company of the Master.*

But all the same if you are visualizing the Master only as physical man and are only attached to the physical body and other things, this is wrong.

Disciple:

Some people might be in a car. They imagine that You are also riding along and talk out loud. Is there any benefit in that? Imaginary . . .

Master:

It comes of itself. That comes of itself.

Disciple:

But they are imagining it . . .

Master:

That comes of itself. It is vivid.

Disciple:

I don't understand.

Master:

Sometimes people see vividly, sometimes only in feelings.

Disciple:

If it's feelings though . . .

Master:

If you are feeling, then naturally it is better to move higher. That [feeling] is only up to the physical level. Kabir says, *“If you take Him only as a man, you will go down to hell again and again.”* They who are not conversant with the teachings cannot give out, because they are binding you. For that your intellect will be burnt. They won't help.

*Moreover, you are dealing in diamonds.
Put your attention in there. You'll find more.*

By putting in time daily, you'll find more. By putting in time daily, you'll move higher and go . . . So you really become an initiate when you find and talk to Master within at your will.

Disciple:

Could you repeat that last statement?

Master:

When you have a heart to heart talk with Him whenever you like. Close your eyes. Master will come. It requires practice.

Disciple:

But not imagination?

Master:

No, no, no. Imagination is of your own make. So that is why I say, “Don't visualize anything. Don't premeditate.” Even then some men do begin to initiate.

Disciple:

Sir?

Master:

Some people do begin to initiate and people say that he is the Guru.

Disciple:

I've heard about that.

Master:

Through hearsay?

Disciple:

Yes. Some people say that they have seen the Master alive in front of them.

Master:

Yes, that can be.

Disciple:

Yes, that can be also.

Master:

Why can't he do it? In the microscope we see even the atmosphere is full of microbes. We have microbes everywhere.

Disciple:

Beloved, I heard a story that Your Holiness was in America in 1955 and You were giving a Satsang, and at the same time You were giving Satsang here in India. Thousands of people saw You.

Master:

Yes, that story is true.

Disciple:

Well, they want to know whether they can see You on the outside and whether You are able to be in more places than one.

Master:

Word is Guru!

Disciple:

Yes.

Master:

The word made Flesh. That's what I tell you, that's all. They have seen me in astral.

Disciple:

Then there's the story of my brother who is not a practicing Satsangi. After leaving a cafeteria, he drove away in his car. Another car driven by a man intoxicated with liquor came at my brother with such a force. My brother asked me, "*Is it possible that I can see the Master standing in front of me?*" And I said, "*Yes, why not?*" He said, "*You know, like this picture?*" I said, "*Yes, why not.*" "Well," he said, "*that's what happened. Master loomed up in front of me and both the cars stopped.*"

Master:

That saved him.

Disciple:

So, there is proof there. There's proof. There it is.

Master:

Grace can be extended. Sometimes the car is upturned and nobody is hurt, like in that story. *That Master Power is always overhead. We have no faith in the Master like a child has faith in his Mother.*

Disciple:

Today, Father, we had to go out on an errand. All of a sudden there was a terrible accident. One car hit another car and it turned over. Immediately I was saying the charged words with full power. And our driver went over to see what happened. He came back and said not much harm was done. The driver of that car got hurt a little here [*pointing to his shoulder*] when he was thrown out of the car. The power of your charging the Words, I know, saved a lot of trouble there.

Master:

Others may, or may not believe you, but it is a fact.

Disciple:

It's a fact. Yes, thank you, Satguru.

Master:

So by spirituality you begin to understand everything in quite natural like, heart-to-heart talks. Our Master used to talk very simply with due reverence for all. I always used to sit at the back of Satsang. Generally rich people stood in the front, right in front. One day one advocate who came to talk to me came in and sat by me. I told him, "*Your seat is*

in front.” “*Look here,*” he replied, “*I see Master from here. Master's eyes always look at me.*” The more receptive we are the more we get. Everybody gets that.

Disciple:

Many have seen the Master becoming like Guru Nanak and some have seen the Master becoming as our grandfather Hazur.

Master:

That very power, comes through the different human poles. When Guru Nanak once left the body, he blossomed. When they wept, he simply said, “*Look here, if a friend of yours goes away and comes in one robe today and another robe another day . . . clothes may be changed, but THAT won't.*” These are very delicate points not explained, you see. People have already known some experience of this practically. So as I told you spirituality starts only from “ABC.” All right, come on. Yes?

Disciple:

Master, is there any thing that we can do consciously to prolong the effect of the radiation that we get in Master's physical presence?

Master:

By receptivity have it all the time. Not prolonged, but all the time.

Disciple:

We shouldn't miss it.

Master:

Yes. Microscope it. Don't be led away by the outward show. Our Master used to give a very good example of this one painting which had very good form, natural scenery, birds and everything. But when you saw the other side, there was nothing — appeared to be nothing. From the back there is nothing. When you have a microscope, it is quite different. Such a man can save you, but not others. When they rise up to That, they can satisfy you. Suppose you have any points, bring them to be satisfied.

Disciple:

All right, thank you, Sir.

Master:

When the child enters the school, it is a training ground. He is shown to write ABC, then he can write [in] script. Similarly that state may be felt when you go up. That is why further guidance is required. You are most fortunate. Others are not. In heart-to-heart talks you'll find many things He says in public are not said in books. But that is not all. There is still more. Yes?

Disciple:

Satguru, when one feels Your Holiness, Your Presence, all the time and they don't feel the pangs of separation, but they feel your powerful presence at all time . . .

Master:

That's a relationship between you and Him — not for everybody.

Disciple:

Ahchah.

Master:

I'll tell you why. It is a gift. You would not like all the worldly love to be known by anybody. Why do you let them . . . let others know [to say] "God is Guru?" Excuse me if I say so.

In the beginning when I went to my Master, people asked me, "*How great is your Guru?*" I replied, "*That much I know, He is far, far above what I need. Of that much I can be certain. When he speaks of God . . . He must be Guru. Something [in me] knows about God in him.*"

And the people judged by His Grace. I hope you remember his advice. That is why I say, "*Let them find out for themselves.*"

Disciple:

Yes, Master.

Master:

To tell lies for the proof of the Master's greatness is wrong. If people see, that's all right. Say as much as you know.

Disciple:

Lies are lies.

Master:

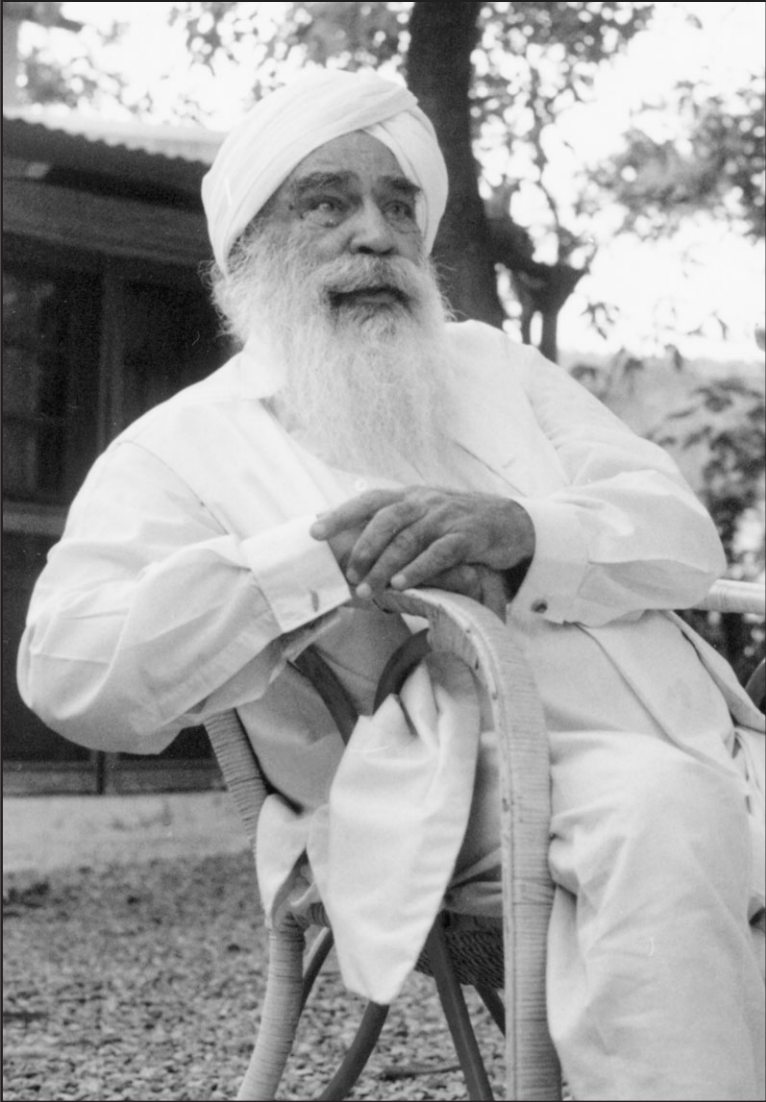
Yes. They deceive others with your very Life Force. I've not written these things in books. Everybody can have That. It is not for any privileged sect. The door is opened for anybody.

Once our Master was at the railroad station and there was one Christian who detained him on the way. *“Look here, is Christ greater or is your guru greater? Who is greater?”* Our Master replied, *“The Christ I have not seen physically, but my Guru I have seen. If you bring both together, I will tell you.”*

They are one in two and two in one. Those who have known, they say like that. These are comparisons. Let others say who is greater. This is for those who are attentive, I would say. They will get It.

At first I had trouble at previous conferences and developing [the] Man Center (Manav Kendra). But they all are coming together now in Love of God. All sons together, all sitting together. This is His work. Now they intend to have an Asian Conference. So this is the only remedy for all the ills of the day.

All right. It is your food time. Now. Go eat, and God bless you. All right.



*“From now on, you carry on
best with God overhead.”*



**RISE ABOVE THE GROUND FLOOR
TO MEET THE MASTER**

*Evening Darshan
Sawan Ashram, Delhi
August 9, 1974*

Master:

You can have another row at the back. Sit in line, please. [Chuckles] Are you enjoying? Has everyone come? Some missing? All right, I would like to hear something from those who are leaving today. One, two?

Disciple:

What would you like to hear?

Master:

I would like to hear *something*, because I will be missing you after today. Is it not true that we will not be able to find you here?

Disciple:

That's right.

Master:

[To another Disciple] How are you feeling?

Disciple:

Fine. Much better.

Disciple:

Master, in my meditations, my sensory currents are withdrawing to the eye-focus but from there it seems I am not doing the right thing because I am not leaving the body. They come up. I feel them. The first time I started to get excited about it and I know that ruined it. Then another time I tried to focus harder. That didn't work. And another time I just sat.

Master:

Had you just followed me, you would have been all right. Don't let your intellect or mind meddle with it. First of all, I simply told you not to watch the progress of the withdrawal going on in the body, or the breathing process. If you are watching . . . then . . .

Further, don't be thinking of the flesh and bones of the body, the eyes or forehead as well.

Thirdly, these eyes in the forehead don't work. Still, you see darkness in front of you with your eyes closed. That is with the inner eye, or the third eye.

So with the inner eye — don't pay any attention to the flesh and bones of the body — put your *whole* attention into the middle of what you see in front of you — that's all.

Disciple:

Is it a concentration? Is it something that you can concentrate on?

Master:

Watch It, watch It. Don't think of the flesh and bones of the eyes or forehead.

Disciple:

Oh.

Master:

You concentrate, not your eyes.

Disciple:

I see.

Master:

You put your attention straight in front of you. You close your eyes. You see darkness without any effort. It is you who sees when you withdraw, isn't it? But not with these physical eyes.

Look into the middle thereof.

[Master holds up His cupped hands with his finger tips touching to show a circle about 6-8 inches in front of the eye focus.]

I tell you honestly. This is the simplest way. If you think wrong like that [focusing your attention on a point inside], it is sometimes just like being hemmed in, like in a stone wall. And when that *prana* is involved the foxhole of the brain will burst. Why don't you do it the easy way? Have you followed me?

Disciple:

Yes, Master.

Master:

Tell me what you are going to do?

Disciple:

With Your Grace, I am just going to sit there.

Master:

No, that's your grace. My grace goes anywhere.

Disciple:

Okay.

Master:

You tell me. I am a new man . . .

Disciple:

When the sensory currents . . .

Master:

No advanced thing. I don't know about It. Give me the a-b-c's.

Disciple:

Sit and close your eyes?

Master:

I should do like that, too? [*Master imitates holding the tape recorder microphone. The disciple had a tape recorder microphone in his hands and Master said "Put your hand down."*]

Disciple:

The eyes of flesh and bones don't work, but still there is a darkness in front of you. It is the inner eye that sees.

Master:

Try to follow my point. This is a very serious thing. It takes a lot of time. Men stay up for months, years. They cannot even fix their gaze. Most of the people, majority of people, fix their gaze inside. I think I have a relatively simple way here. We don't try to follow what to do.

The very day you get some light, why not go further? Why stay there for years? Now I'm talking like a hard taskmaster. Do you follow me? Do it, that's all; you will see. Self-evident fact. I've seen. I'm not talking of hearsay, or what I have read in books. Books say many things which I have honestly *seen*. Outwardly some people have become very clever in deceiving others. You can't finish everything. You see, I know.

Can you fix your gaze?

Disciple:

I think so.

Master:

You think so? Where is the difficulty? When you fix your gaze, you see light. Where do you fix your gaze, tell me?

Disciple:

I focus in front of my face, in front.

Master:

In the middle. Look in the middle of what is in front of you.

Disciple:

I look in the middle, but I get confused when I try to look in the middle. I strain sometimes in focusing only on the middle.

Master:

There's a vast expanse of darkness in front of you. Look in front, not to the whole vast expanse. Don't look to the whole.

Disciple:

I got confused with the story of “Look more minutely into the eye of the bird.”

Master:

What is this?

Disciple:

I got a little confused with the story of the archer and the bird. You know . . . “more minutely and more minutely.”

Master:

This story is true. We should learn this lesson. When your *whole* attention is at one place, all other things will vanish. First he saw the whole bird, then there were no legs, then only the head, then the eye. Then he shoots into the eye. Very simple. Very simple.

It is we learned people who have made it hard to understand. [In the] Bible . . . you have read the Bible? *"Oh, God we are grateful to you for you have kept this secret from the worldly wise and have given it to the babes."*

Close your eyes. See in front. He, the obedient, unlearned man, sees. He sees light. The more you are learned, the more trouble you create.

Two men went to a teacher to learn. One was learned. The other was unlearned. To the unlearned fellow he said, *"I'll charge you a single fee,"* and to the learned, *"I'll charge you double fee."* The learned man said with surprise, *"Why?"* The teacher replied, *"Because I have to make you unlearned first."*

It seems this is a very simple Way, but if you don't follow exactly, you are confused. When you close your eyes, do you see darkness or not?

Disciple:

I see light. I see a little bit of light.

Master:

All right, you see light. Then absorb [yourself] into the middle of the light, that's all.

Disciple:

I can. I can concentrate and have been able to bring my currents up.

Master:

Then why are you wasting your time and the time of others. If you follow it, all right. Otherwise, you will be simply judged a fool. If you see light, all right. First see into the middle without. Centralize your whole attention there. The darkness will grow into light. If you see light, don't look to the whole of it. Look into the middle thereof. That will grow bright and burst. Go Further. Why are you confused with the archer? That story is only to show you how to fix your gaze with full attention.

Disciple:

I think I was wondering about what I didn't know. I didn't know what was going to happen next and I was waiting and waiting.

Master:

Now you know. Then go on with it, that's all. It is within you. No problem.

*Man, himself, is the problem, you know.
Thank God. He will give to everybody.*

One goes forward. The other prolongs. There are steps. The one goes up and finds full sunlight. The other begins to go up with pensive feelings. He stops and stares. “*Where is the sunlight?*”

I'm saying unless you have got faith in the word of the Master and your faith in the scriptures, you cannot go on. The one who goes on, sees — and then says. He bears testimony. The other one, I tell to go up. There is one, two,

three, four, ten steps. He goes and says there is all darkness. Then he goes further, “*What can be done there, it is all darkness . . .*” “Something like that.

Try to understand. That is why I have been writing for a year to those of you who want to come here to try to form a habit of sitting at the Sat Purush’s Door. “*Then come here.*” So when you do come you will improve further.

Disciple:

Master, if we are doing *Bhajan* and the sound seems to come to center, and the light is also coming at the same time as the sound from the center, should we keep looking into the center?

Master:

Whichever is more prominent and louder, catch it. By seeing two things, your attention is divided. If, however, you sit for a period, you may have both together. You leave the body and . . .

Disciple:

Master, I have four questions.

Master:

Four questions! All right, come on. [*Chuckles*]

Disciple:

You don't have to answer them all now, Father. One question is: In the larger scheme of things, as you as the Sat Guru see it, what can we as Satsangis do to help herald the Golden Age? What kind of devotion or service might help?

Master:

One question at a time. Yes, now repeat the question.

Disciple:

As you see it from Your vantage point as Your Holiness, what do you feel that we as Satsangis can do to help herald the Golden Age? Or to . . .

Master:

This is one question. I wish you to become Satsangis.

To become Satsangis is your work.

That's very difficult.

Satsangi means constant contact

with the Surat — Light.

That is to herald the Golden Age.

That's the start below.

As soon as you are ready,

He will fly there to meet you.

What else?

Disciple:

All right that would also answer another . . . That would avert world catastrophes, too. Do you think? If we were all to become true Satsangis?

Master:

If you know how to rise above body consciousness, how come you are afraid of physical catastrophes? If you now rise above body consciousness, why are you afraid? And moreover, you are under the care of some *Strong Hands*.

Nobody dares pluck you away from *that*. Mark the words of the Master. Suppose you have gone to the first step, the second and not further.

*Master Power is there to take care of you.
You are not all alone.*

But we are not convinced of the Master Power within. First you become a true man. Only *then* you become a Satsangi, not before.

Disciple:

All right. The second one is . . .

Master:

You have already [asked two questions]. [*Chuckles*] Now, [the] third question?

Disciple:

Should we as Satsangis do more to promote spirituality and talk more about the living Master?

Master:

Example is better than precept.

Disciple:

How can we use prayer most effectively to bring about the kingdom of God on Earth?

Master:

It is within you. The Kingdom of God cannot be had by observation. It is within you. Go within first and then leave the world outside.

Disciple:

So, it is man making?

Master:

Man making is quite different . . . man making starts physically and intellectually. For spirituality you are supposed to live it. It is already there. You come out of the darkness into light, that's all. *Live it.*

Disciple:

To be a true Satsangi in other words.

Master:

Satsangi means such a one. If you are called a Satsangi and come in touch with some light but tell lies, such a one who says he is a Satsangi is a liar. Is it not [true]?

Christ said, "If you say you love God whom you have not seen but do not love the man on the street whom you see, you are a liar."

If you are a Satsangi, you cannot pass judgement. You are not yet a Satsangi. You have entered the path of a Satsangi, to become a Satsangi. All are not Satsangis. Satsangi is one who tries to come in contact with Sat — to remain two into one; to remain constantly in Light.

*When you talk to your Master within,
then you become the mouthpiece.
You are Gurumukh.*

When you come, bring me all your doubts . . . one, two, three, one hundred and one. Understand and go on with it.

You will make so much progress in a month. You would not make such progress in a hundred years. Yes, anything more?

Disciple:

I have one other.

Master:

All right, one more.

Disciple:

[The] Karma the United States has. Is there such a thing as National Karma? And would we as Satsangis be caught up in it?

Master:

Surely.

Disciple:

There is no protection from that?

Master:

Someone is waiting for you at Home. He loves you, then . . . One is unusual or residual Karma. Such reactions do come up from residual Karma. But why do you care for that? You are not to become the mouthpiece for all for the whole universe. Understand what he says and live up to it.

*First of all remain out of the house.
Other things will follow.*

Do what He says. Withdraw from the house. Your whole angle of vision changes. In Old times there were two

classes of initiates who served. When in the beginning you were initiated, you were asked to keep silence for two years. Not to speak for two or three years. They were called mystics.

Disciple:

Mystics?

Master:

Mystics. From there the door was opened. They have transcended. When it is opened, they were called apopties. To be an Apoptie means the door is opened. Up to that level the Roman king was in touch, not beyond. Do that much, then further things will come. You are supposed to meet. You are not yet there. You will cut off all attachments when you are [there]. This is God's grace through my Master. So when you have cut off your attachments to the body and all the environment, naturally everything will follow.

If any physical trouble comes, you won't moan [or] cry because you know how to rise [above body consciousness], and that will be lessened. When you rise above physical body and enjoy, you won't be affected by the onslaughts of mind to outward physical things.

Lean to rise above.

Then all at once: "Come! Have it."

When you have developed that attitude, where is the pain? So the first step is to rise above body consciousness. This is what you are given the very first day. This first lesson you have not learned. You are so much enamored by the outward things, the sense world.

Become a Satsangi. I will wash your feet! There are no ramifications of mind there. This is a general qualification by which the Master may be met. That is Satsangi. *[Long pause.]* He says, “*He never leaves you. You may leave Him.*” Our angle of vision is changing. Develop.

Yes, dear friend?

Disciple:

Anything I could say would sound like the prattling of a child alongside of You.

Master:

When you live enough, that way of thinking comes naturally. So, you must rise above the ground floor to meet the Master. On the first floor, we meet. *[Chuckles]* On the first floor we meet.

*From now on, you carry on best
with God overhead. Everybody will.*

Disciple:

You will what?

Master:

You will have it. You are having it now. You're all children of God. You have been here. Try to *prove* that you are the sons of *Bani*. *[Master addresses a disciple.]* You, tell us something. Tomorrow you won't be here.

Disciple:

Well, learning has its place, but it cannot help you to go above. Most of outer learning is guessing.

Master:

Yes, that's right. It is only for understanding; then you can leave off. Many people come to learn only to be able to show others what they know. They rake up through the mouth. I'm just growing old. The main thing is to *really* learn. That is why it is said, "*God speaks through the Koran.*"

*God does not change a man unless he
himself wants to be changed. You know
if you really want to change.*

Why not change? You know it's all right to meet the Master on the first floor, then why not go further. There are books in rivulets and sermons in stones. One poet says, "*Man, you have lost God in the ramifications of your mind — intellectual wrestling.*"

Yes, do you have anything to say?

Disciple:

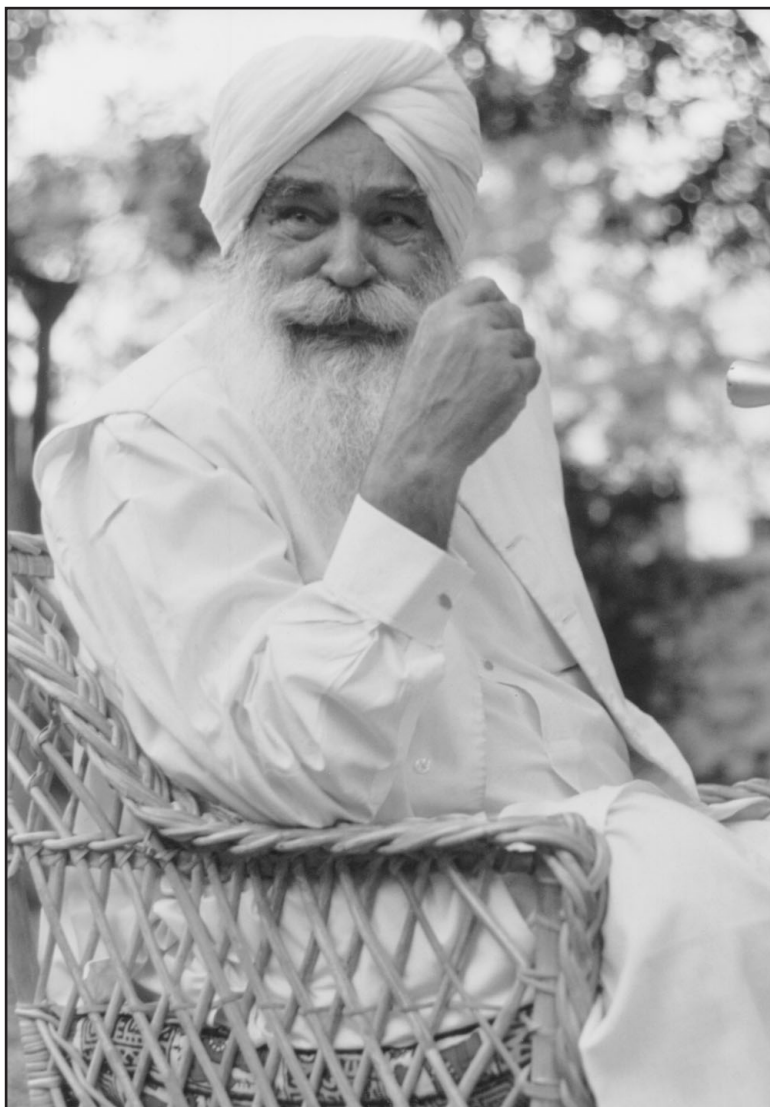
No, just listening.

Master:

Listening? That's all right. You have learned so much already. Upanishads say,

"Die with the Saints all alone."

All right. God bless you.



“Love beautifies everything. Love for God.”



Chapter 9

OUR 'MASTER' TEACHER

*Evening Darshan
Sawan Ashram, Delhi
August 10, 1974*

Master:

All right, all going on strong? All of you? Is one missing?
How is your meditation, please?

Disciple:

Strong.

Master:

How much time did you put into meditation today?

Disciple:

How much time? All the time.

Master:

All the time? How can that be possible? No, I don't think so.

Disciple:

All the time I had free — four hours, five hours.

Master:

With what results?

Disciple:

Eyes, eyes, eyes. You looking at me.

Master:

What? You see the Eye of the Master?

Disciple:

Eyes of the Master.

Master:

That's all right. Absorb your whole attention into the Eye. And Master will manifest, that's all. You, _____, going strong? Your companion? Yes, not lost? That's all right. *[Master inquires after a disciple who has a handkerchief tied around his neck.]* Is anything wrong with his throat?

Disciple:

Sweat, sweat.

Disciple:

He has perspiration around his neck so he wears the handkerchief to catch the perspiration.

Master:

That's okay. Any questions? Any whims?

Disciple:

Your presence was with us all day today, Master.

Master:

How do you see the world? Do you see the world all beautiful?

Disciple:

Yes, yes.

Master:

Do you see the world all beautiful, each one of you? No reply? So, if you have love, love beautifies everything. Love for God. God is the maker of all creation, permeating all creation, controlling all creation. If you love Him, He resides in every heart. There is no place without Him. It is all His manifestation. If you love God, all the world over will be beautiful. That is why I asked you.

Why not come nearer? Welcome. So come up with any questions. You? Yes?

Disciple:

Master, we read in the *Wheel of Life* how the Master takes on the karma of the disciples — the karmas of the disciples into His physical body. When we, when I see it, it's very . . . Is there anything that the disciples can do to make the Master's burden on His physical body less? Is it possible for us to help?

Master:

There is nothing impossible in the world. The word impossible is found in the dictionary of the fools. Now the question that remains concerns Sympathy — Sympathy of the heart. Father can take the trouble of the child and *the child can also share by love*. It is the Law of Sympathy. By the Law of Sympathy, you see, a little boost is given to the

soul. First of all, that thing [suffering] loses all pinching effect. When a horse is strong, it can carry even the broken carriage. So by sympathy, naturally something is contacted, not all.

Hamayu was king. His father had great sympathy for his son. So when his son was very dangerously sick for eight days, Hamayu sat and prayed. He went four times around the cot upon which his son was lying. He prayed, *“Oh, God, let this disease be transferred to me.”* And it so happened the son was cured and Hamayu died on the same day. This is historically true. Law of sympathy works. You must have read this in *Wheel of Life*.

By radiation other difficulties are minimized, toned down in two ways: by giving a little boost to the soul which gives us a little strength; and lessening the pinching effect. Otherwise, as you sow, so shall you reap. Generally, the law is like that.

Once I questioned my Master by saying, *“You are there. You have got no karma. Why do you get sick?”* This was a very abrupt question. He said, *“When others are taken on [initiated], then those are mine [their karmas are mine]. I have to bear the fruit although in a lessened way, you see. Those [sufferings] are not his, but mine.”* This is but natural.

When a child is sick and is in the lap of the mother, he is buoyant. If the mother's thoughts are very strong, the child cannot get sick. The child's illness will be minimized. That's a law of nature.

*So thought actions are very strong, very potent.
The whole world is thought. God thought of
creation. So creation was the result of thought.
Thought reverberates in all creation and all
thought comes in tune with that also.*

So the law of sympathy works. A mother is living somewhere else. Her son gets sick somewhere in the distance. He is in trouble. The mother's sympathy stands . . . she begins to feel by radiation. This happens to those who are, what you call, very wide awake mothers. This happened with my son. That [principle] is the same with Masters, too. *If the disciple remembers the Master, the Master remembers whom . . .?*

That's reciprocal, you see. Law is radiating thoughts for all. When you turn your face to it, you see that is right. The more receptive you are, the more apparent help is seen.

Anyone else? [*Hindi*] Any more questions? [*Hindi*] Yes, you have to say anything? Dig up [questions] within yourself. Anyone leaving? You? You are going?

Disciple:

Two days to spend with you.

Master:

[*Chuckles*] Who else? You? So you have the right to question anything reverberating in your mind. If you've got any questions, come up.

Disciple:

I'll write them down and present them later.

Master:

When?

Disciple:

Before I leave.

Master:

All right, not after, thank God. When are you leaving?

Disciple:

Tuesday morning, Master.

Master:

Oh, two days left. Yes.

Disciple:

The last time I was here Master told me to make my home and my husband a loving happy home. I went back and in two years made my home so loving and so happy that my husband and children are so attached that they won't let me go away. So, would the Master speak about the balance of how to make your home loving, but so they won't be attached?

Master:

[Master looked pleased.] Now, I think naturally he will feel sympathy for you. It is just like some oil has been put in the machinery. It goes all through without any noise. All your household affairs must be now . . .

Disciple:

Very beautiful.

Master:

It is sweet; and, in due course, he may turn up to your way. The duty of the woman is to first make a home happy. This is the first thing, then it is to live an ethical life. So God has united you. Pay off lovingly.

[Master had official recordings stopped August 7, 1974. Addressing a disciple, Master asks.] I hope you must be now comparatively happier than before when you were recording always. Is it not better?

Disciple:

Master, if I may say, it is the first time in eight months I have been able to absorb Master without having an instrument in between us.

Master:

That's all right. If our attention is just receptive, then we draw many things from radiation. If you are doing something else, . . . naturally . . . I just put one question to you. Are you happy? *[There is some discussion in Hindi. Master responds]* I wish not to go. We'll lose all this company. Master Power will do it, but there will be no company.

Disciple:

I feel like we either have done our lesson completely well or haven't prepared. If you're the teacher and we are the students and this is the classroom, then since there are no questions, we have either done our lessons perfectly, or haven't prepared for class at all.

Master:

Of course, everything is explained somewhere. Nothing is given in a round about way. That is why, if it is read; well and good. When there is no question, it means the pitcher is full, you see; or the pitcher is all vacant. Which of the two? If it is half filled, then it will go on gurgling. Glad to hear you have no questions. I don't think it is the other way. I see your pitcher is full.

Disciple:

I have a problem with oversleeping in the morning.

Master:

Sleeping in the morning?

Disciple:

Yes sir. I just sleep right through. Can you give me some suggestions how to correct that?

Master:

Anytime you can remain wide awake . . . What time suits you?

Disciple:

Well, I'd like to get up at four in the morning.

Master:

For that you must observe other things, too. Go to sleep before nine.

Disciple:

Before nine?

Master:

Yes. Otherwise when you wake up you will feel drowsy. Eat less! Eat sparingly before you go to sleep. If you observe these things, I think you will find it better.

One day the second Guru of the Sikhs was asked by a follower, "*I feel drowsy in the morning.*" "*Well, look to your stomach,*" the Guru replied. Then another said, "*My mind always is playing pranks.*" The Guru said, "*Look to your stomach.*" And again one said, "*I cannot rise at the stated hours.*" "*Look to your stomach,*" answered the Guru.

You see? To see that your stomach is all right is the question always. When you eat food which is not digested, naturally you cannot be wide awake. You cannot be buoyant and fresh. Unless you're buoyant and fresh, there is no use of going to meditation. You won't find your meditation fruitful. So that is very essential. Yes, please?

Disciple:

Master, is it all right to sing *Simran*? To sing it?

Master:

To sing?

Disciple:

To sing *Simran*? In other words, to sing the Five Charged Words.

Master:

Rhythmically?

Disciple:

Well, I do it in the car when I go to work. I sing it to myself
I don't sing it in front of people.

Master:

That's all right. By thinking of what? Thinking of the words, the sound that reverberates, or what?

Disciple:

I get lost in the sound.

Master:

Naturally, if you do *Simran* of the charged words, they will give you charging. If you are only stuck fast to the letter of the words, or the rhythm, then that [simran] is not complete. Of course, that [simran] gives something if a man stays on the outside [is not in meditation].

Think sweetly of the Master and you'll have both. The other way, when you go rhythmically very strongly, you will also have that thought. But the boost that is had when the senses are stilled is much better.

Any more [questions]? Only such a man will not question whose pitcher is full . . . you see? Either way, quite vacant or full. Yes, please?

Disciple:

Several of us here are teachers. I wonder if you as an expert teacher, can give us some advice so when we go back to teach in the fall, we would be better teachers.

Master:

In the worldly way, or in any way, you must be conversant with the teaching, or the talk you are going to give. This is the first thing. If you are confident, then your very words will carry weight. If you yourself are not very confident — dubious, wavering, then your words will carry no weight.

Words that come from the mouth only do not affect. What comes out of the heart goes to the heart, you see. Say what you *really* feel. Don't cut up things. Don't deceive your own self. When you are confident about giving the talk, that's all right. No justification is required.

Long, tall talks are not required. If you give heart to heart talks, you'll strengthen their attention by radiation. A few words just before giving a talk directs their attention. Yes, I think it is better to *learn* than to teach. A teacher gives out everything outside [*chuckles*]. That does not help you.

Disciple:

If you become a student, you can become a Master one day.

Master:

Yes, surely. When you do your practices, you are satisfied because you have that in two ways, you see. First, you simply listen to what He has to say, and secondly you practice it along with listening. You won't have any questions to ask. They will be solved of themselves. Suppose you are holding a lamp, a lighted lamp, that radiates light five or six feet. When you go further, the lamp light will still proceed by five or six feet. So practice is necessary. Confidence only comes with practice.

You know when I went to the United States, I met up to three thousand five hundred people [at a time]. "*All right, any questions, come up . . .*" I never felt like a mannikin. Man learns more by questions. The problem for one is the same as for others and guides others. I give talks, but I always give time for questions.

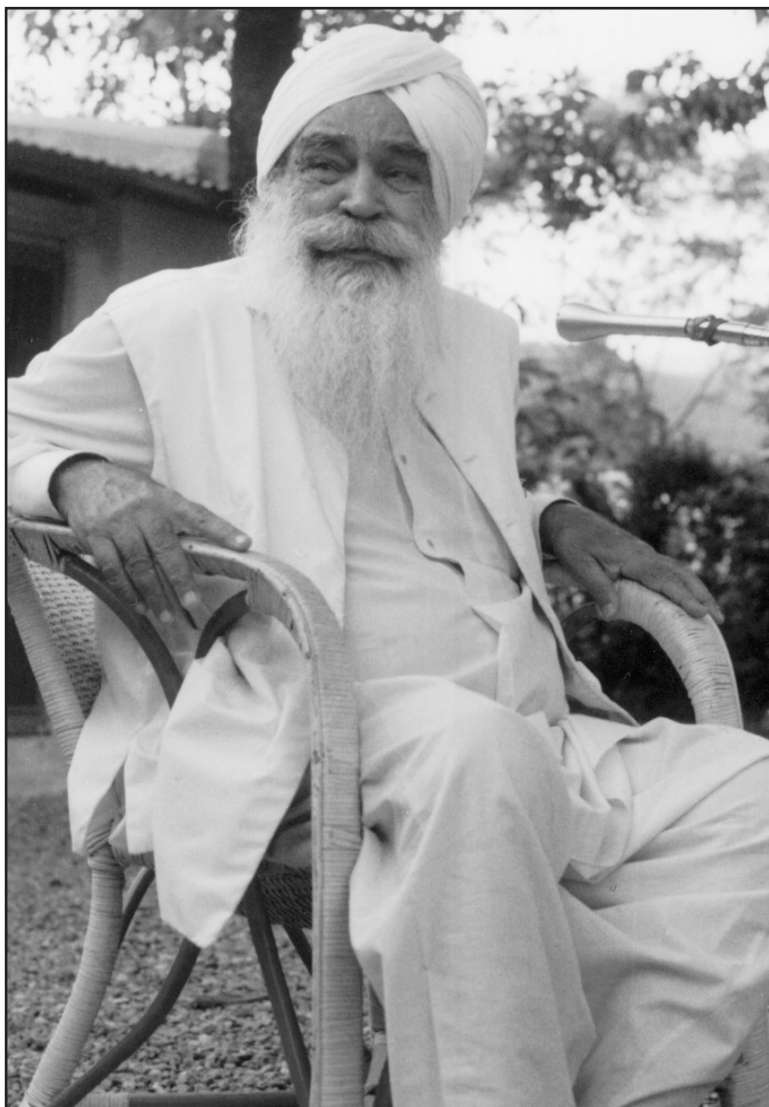
First reform yourselves, then reform others. Then you will be less afraid to speak. You'll say what you mean. You'll mean what you say. There will be no fabrications, no exaggeration, no underrating, nothing. The man who makes statements which do not really interpret what is in his mind, has to be a man of strong memory. If his mind is not satisfied when he has given a talk, his mind will feel that somebody may not have believed him. He will ask, "*All right did you follow my talk. I meant only that, you know.*" Then he goes to a third man. Again he changes. Naturally if my statement changes, two, three, or four times, I won't remember what I have said one day, the other day, or the third day. The serpent mind changes.

So a man who does not speak the right things from his heart always requires a good memory. This is a problem in India, you see. To tell lies, you must have a strong memory. Otherwise, you will be caught, naturally. The man who speaks truth, [his statements] will always be the same maybe today, tomorrow, ten years — it's all right. How much time you have saved! So a liar must require a strong memory. Otherwise, he will be caught lacking somewhere. He may be thinking nobody is catching his statement, but the cat must be out of the bag sometime. It cannot be concealed. So to say what we mean and mean what we say and speak truth saves us very much all around. It will save time

— time from brooding over nothing. Many things will be reconciled.

So anymore? You must jot down [your questions] before it is too late [*chuckles*]. I think you are now weary of the heat. I don't think you have felt it very much if you were attentive. It is your food time now so you had better go. Go jolly, that is all I can say.

I think you had better go first because you are prompt to leave. [*The staircase was narrow and the group did not want to leave.*] Others are not so prompt. Nobody wants to leave? Who will go out sooner? No time? All stay? [*Chuckles*] All go? Go one by one so that in the staircase you won't crowd yourself. All right. God bless you.



*“He comes to make you radiate through
your Father who is Master”*



**GO ON DOING IT!
YOUR FATHER WAS GREAT, WHAT ABOUT YOU?**

*Afternoon Darshan
Sawan Ashram, Delhi
August 11, 1974*

Master:

Yes, any questions? Any problems? How are you getting on? Better now?

Disciple:

Better. Progressing.

Master:

Two things always pay. One is accuracy.

Disciple:

Accuracy.

Master:

Meditation should be done in an accurate way.

Disciple:

Accuracy.

Master:

Second — mind should be free from all thoughts, quite fresh and buoyant. Nobody else can do it for you. No thought should remain.

Disciple:

If initiates or non-initiates have questions, should we have separate evening meetings to answer them so that we can leave Satsang in silence as we have been doing?

Master:

Everybody wants 1-2-3. Give them their answers then and there the same day. Why wait a week? If anybody now comes to Satsang and wants some information, why not answer the same day?

Disciple:

The same day? Not a separate day?

Master:

A man needs something when he is not very clear. He needs to be waited on.

Disciple:

Sometimes we meet disciples of other so-called masters. How much should we say, if anything? Should we consider it opportune to say anything about it in any way to question their faith in their gurus or so-called gurus? If they have faith, should we?

When they say that they have been initiated into the light

and sound, should we question that, especially if it is another guru that we know is not true? Or, should we just hand them some literature of Master's and say nothing?

Master:

If anybody comes to you who is already initiated elsewhere, he has come for some information. Tell him [the] answer he wants. Don't say your master is false. Give him the criterion of a Master. Tell him what is expected from a Master. Let him judge for himself. Try to tell him how you may judge Him outwardly.

Disciple::

Beloved, she has asked this question for the simple reason that two of them here have met a disciple of another master who claims that Baba Sawan gave him commission to go to the south of India and that he can give light and sound principle. Is that so?

Master:

I don't know.

Disciple:

The name is _____* in Bombay.

*[*At Master's request, proper names are excluded.]*

Master:

Master authorized him to go and told him, “*All right you are going to give Satsang to talk about spirituality.*” Even group leaders give others sitting and they see some light. Will all group leaders become Masters?

Disciple:

That answers that.

Master:

Even then if he becomes the Master, why are you concerned? Those who are satisfied, let them go on. The light and sound contacts are not the only criterion. There are some others — protection, help. [Master refers to protection and help given by a Sat Guru on the inner planes.]

Disciple:

It is one thing to say it and another thing to do it.

Master:

If you have doubts yourself about your own Master, it's all right. If not, go on with it. Here in India I have seen two men dying (so-called Masters). They asked Him forgiveness for their sins. It happens in the West, too. When you are put on the way, don't judge others. Do and see.

When I met my Master, my elder brother was not initiated and I wrote to him, *"I met with a Master who moves on earth with all the humility of Guru Nanak, but wait."* After a while I told him, *"All right you can go now."*

If you waiver yourself, you spoil the name of Satsang. Why not do it and see? If anybody is satisfied with his own way, ... all right.

It is God who gives. It is God.

As I told you the other day, when men were initiated years ago, they were asked to keep silence, not to talk on the

subject for two years. [After the door was opened], they were called apopies. *Go on doing it.* You should first see, then the doors are opened. We are not fully receptive. If you have got *it*, do and see, and then bear testimony. First we become Masters and then initiates, you see.

I issued one Circular [in the hope] that nobody stands between the initiate and the Master. Have you seen that circular?

Disciple:

Yes.

Master:

One for one.

Disciple:

Nobody should stand between the initiate and his Master.

Master:

Be very wary! He [the so-called Master] is generally not fully enlightened.

Disciple:

Does the Master meet every initiate at the time of physical death?

Master:

Those who are in tune with It (Naam) are informed ahead of time. Those who will never sit in meditation, know only that very day. He will guide you at least, direct the way. But for him who transcends the body, the stepping stone is there.

They know — “*All right I am going.*” My wife said, “*I am going tomorrow.*” I told her, “*Tell the Master not to take you tomorrow. Ask Him please. Tomorrow there will be thousands of people gathered, a large Satsang.*” When that Satsang was over, I went to her and asked, “*Are you ready?*” She said yes and I told her to go inside and meet your Master. She went jolly.

This is the fate of everybody. No concession. This is for everybody initiated. But we are not sincere, that's the pity. We are sincere to our friends and relatives. Now every day I ask, “*How many have seen the Master's form?*” You see? At initiation there's a seed. That should be developed. He should see and speak to Master within. Then you really become transformed, I would say, not before. You're all on probation until you come to Him within. If you put in three months sincerely, you would progress wonderfully. For three months you are laughing and talking and sleeping and dressing. Are all these things ordinary or the ultimate goal? It is one or the other. See to your benefit. It is you who have to leave. Nobody else leaves the body for you. You are not confident? Anybody else? [*Master is quiet for the longest while. He reclined and closed His eyes. When he opened them, He looked at us long and piercingly.*]

Disciple:

Don't so-called Masters know the consequences when they do these things and cheat people like that?

Master:

God has not made me judge. He is above. He sees all. This is His charge. This morning (*at the Satsang given in Hindi*), I was talking about Lord Krishna, the Avatar. There

are both Avatars and Saints, but Avatars keep the world populated. They keep the world a-going. They are very just, but usually the Masters are with them. Why, why should we worry?

Disciple:

Yeah, why should we worry? Why should we be concerned?

Master:

God says, “*Don't judge others so that ye may not be judged.*” As I told you the other day, I was selected to be one of the jurors. A summons was served to me for jury duty. They met people to get their opinions beforehand. I was also one they met with. There were about fourteen people there. The judge came and saw us. It struck me, “*Judge not others so that ye may not be judged.*” That's all.

Disciple:

You told that, your Holiness, to the judge, right?

Master:

It is easy to judge others. It is very easy. You may be wrong.

Disciple:

It seems to be second nature with people.

Master:

Christ said, “*Father forgive them for they know not what they do.*” Some asked that Christ should not be put to the cross. They tried to save Him. Christ gave them blessings. What about those who wanted to put Him on the cross?

They received full blessings also. *To forgive is a very brave man's work. Forgive and then forget!* Come up, one more.

Time is passing. Go on with your meditation, with what you have been given. See what you can do. He sees always. Mind your own business. Try to win the first prize. There is a race going on. Don't look to the right or to the left. Reach first and win the race. Do your best. That draws the attention of the Master too.

If anybody has advanced, what to do? Mind your own business. Your father was great, but what about you? Develop this way. Settle your account.

He comes to make you radiate through your Father who is Master: Look to your own [self]. If you don't change in this man body, then you remain in this form by going around.

Have good vision. It will help. Go jolly now! Your food time is here. Go please, one by one.



“Grace washes away all — everything.”



Chapter 11

THE GRACE OF THE MASTER

Morning Talk

Sawan Ashram, Delhi

August 12, 1974

Master:

Yes, what news have you brought?

Disciple:

Master, one young lady sends You her love. [*Her name is mentioned.*]

Master:

All right, could you give it to me? [*Master chuckles*] You have brought sweet remembrance of her. Anybody missing?

Disciple:

Yes, just one lad.

Master:

Yes, who?

Disciple:

He has gone to see about his ticket.

Master:

And your companion? He is always at the back chewing his moustache around. *[Chuckles]* That's all right. Yes, please, come.

Disciple:

Beloved, Guru Nanak has said, "By churning the ocean of the body, a marvel have I beheld. Guru is God and God is Guru and betwixt them is no difference, O Nanak. And the Guru causes the supreme treasure of the knowledge of God to enter into my heart. It entered into my heart that the Guru and God are one."

Master:

Yes, this is his finding. What do you find?

Disciple:

The same thing exactly.

Master:

I wish it. I wish it. Who can say so is one with God. That's all? I will suggest you go deep down more. *[Repeats]* I would suggest you go deep down more. So what news have you brought?

Disciple:

Everything is proceeding quite nicely, but I understand you want to cut back quite a bit. *[Reference is made to plans for a Man Center in the United States.]*

Master:

Ah, you think I want to cut back. I didn't want anything to cut! *[Chuckles]* There has been a wrong interpretation. If

all group leaders there gathered to raise schools, hospitals, and everything, then . . . ?

I sent out a circular stating the intention. In the West you have free medical services from the very birth for the needy. You have free education. Old men have their old age pensions. Unemployed people have unemployment insurance. These necessities are already provided by government so there is no need of multiplying that. You have everything. In India it is different. We have no old men's homes and similarly with the other facilities.

The Unity of Man Center here means the unity of man at the level of man. Even atheists, those who do not believe in God are treated. So go on with your attitudes at the level of man. However, some may have come for meditation in the ordinary facilities you have already got there. This is the right interpretation. Perhaps Unity of Man Center here was taken in the wrong way. You're headlong . . . , but you've done splendid work. What was done — all right — have it for only those who want a place for meditation. One, two, three, whatever is convenient. What did Mr. Sirrine tell you the other day?

Disciple:

I received a circular from him. Then I spoke at length with him on the phone.

Master:

And what was the result of your conversation?

Disciple:

The result was that we decided to cut out the home for the aged, the hospital, the house of language, the orphanage.

Master:

That will cut down your labor. *[Master chuckles]*

[This conversation was about establishing a Manav Kendra in Virginia where there was then a small retreat]

Disciple:

The question was whether or not we should still have the school for the children, since families living there would like to send the children to a good school.

Master:

This is to be decided definitely. Now, if for each group of initiates you must have a school, must have a hospital, must have . . . It is all very expensive. This small facility, little attendance, is for those who go for a retreat, say for a month. We keep it for meditation. For those who want to get medical treatment, there must be a hospital nearby. If anyone should develop sickness in that forlorn place and there is no immediate medical aid there, you can provide bare requirements for them. So anyway, not all groups should do all that.

Disciple:

In other words, it's all right to do something small at the Unity of Man Center, but you're not encouraging everyone to do it all across the country. Is that it?

Master:

Don't manipulate. *[Chuckles]* What I say is very clear.

When it is a necessity; I say for those who are over there who get sick, send for help to take them to the hospital. But suppose anybody gets sick and you run two hundred miles to get a doctor? For the time being, you see, temporary first aid. It is not to become a regular town. You have a town there now.

Disciple:

There's a town in Bowling Green nearby.

Master:

Are you going to raise a town and a country? [*Chuckles*]

Disciple:

I know, but what about people coming there to live on the land, those who are Initiates who would live there?

Master:

That is only on your invitation. I don't want to make it an avocation. First stand on your own legs. How many people can you provide for now? Two, Three, Four? If you have children there, provide culture. But that is not the main purpose. [The] purpose is meditation.

All right, any questions please? You're ready? Come on, come on.

Disciple:

Sometimes during Simran some people see a big splash, a big splash like light. Should it be taken as the Big Star?

Master:

Star? Yes?

Disciple:

Yes, and when that approaches, it is like coming toward us; it means that we are crossing it?

Master:

*You need not make any effort.
Just put whole attention into it.
You'll cross there.*

Disciple:

Beloved, I think that she said that they see a big splash of light, not the star. And she wanted to know if that was the star and are they crossing it?

Master:

All right. Look to the middle — that will also burst. Further way will be up. Sometimes that light seems to make a splash.

Disciple:

Here's another one Master. And sometimes also they see purple, a big purple circle surrounded by golden light, or white light, and it is also coming toward us, you see.

Master:

Is it converging or revolving?

Disciple:

Sometimes it's steady, and sometimes it revolves.

Master:

Don't be revolving with it. Look into the middle. If it is converging, then look deeper — that will burst.

Disciple:

Yes, thank you, Master.

Master:

Yes, come up. Yes. Come on.

Disciple:

Would you talk about when one becomes despondent about their progress?

Master:

Why are they despondent? Look to your diary. Why are you despondent? Your meditations are not fruitful. Your mind is overflowing with foreign thoughts other than God.

For a while, close down one picture and open the door [to God]. Do one thing at a time wholly and solely. Open one drawer and attend to it fully. That way you will never be despondent. If your body is here, while you're rambling outside — then? So that is why I say, “Look to your diary.”

[Despondence] is due to the angle of your outer attention or not doing your meditations correctly or your gathering of so many paraphernalia with you when you go to God. He is all alone. You *must* go all alone. He wants you to come to Him all alone. He doesn't want your body to go along with you. He doesn't want you intellect to go along with you.

You see? This is why we pray, “Oh God, we are grateful to You, for You have given this secret not to the worldly-wise but to the babes.”

[The] worldly-wise cannot go on. Understand first, and then do it. Your intellect is for understanding. First grasp it. Then go on. Further [fulfillment] starts only when the intellect is docile. When the intellect is standing still, spirituality starts.

[Note: The missing man returns.]

Master:

We were worrying about you. “*One man was missing.*” Thank God you are found. *[Everyone chuckles]*. Yes, anybody else. Come up. Yes, please.

Disciple:

In the book, *Godman*, You mentioned a few of the laws: The law of sympathy; the law of supply and demand. However, most of what You talk about seems to be of Grace. I wondered if you could comment on how The Grace of the Master overrides everything.

Master:

Repeat again, please. Repeat again. Not hurriedly, but you'll find in your own question understanding.

Disciple:

Would You mind commenting about . . . ?

Master:

[Teasingly] I'll mind surely, but all right.

Disciple:

The meaning of Grace.

Master:

Further, what do you want further. This could be so many things.

Disciple:

How does Grace override these other things like the law of supply and demand, the law of sympathy, the law of Karma ... ?

Master:

When you are a mother, your young child requires help. You help, you see. There is nobody to look after him. On cold nights she does not allow the child to lose any heat. She gives her own blanket to the child. First He gives you food for eating, drinking, then many things come and go to help which are unasked for. With all your efforts you cannot even rise above. He [the Master] comes to help you. You say, "*How come?*" This is from Him. No return. Grace comes. He requires no compensation, no return.

Just as mothers always have pity, grace for the child, so it is with Master's Love. With His little thought, you weep like anything. Do you follow? His very look is inspiring. When you see somebody very happy, they illuminate through [the] eyes. The whole atmosphere will be charged. Is it not?

Grace is a matter of no compensation. The matter of Grace, as I told you, is as the child-mother relationship. So naturally [it is] that he takes you above the Law of "*as you sow, so shall you reap.*" For a while you rise above your body consciousness. He raises you above your level of "as you sow, so shall you reap" consciousness.

So Grace, what does Grace mean? Now I will tell you an example which comes from the Koran. One man left his hearth and home and went into the jungle in his childhood. There was no water, no food. God made arrangements to quench his thirst by providing a fresh running stream for water that was always flowing. He used to drink that water, and bathe in it and do penances. All his life was spent in that way, you see. So ultimately he had to come. He was presented to God. This man had veneration for all. He left his hearth and home, all enjoyments, all attachments, etc.

God said, “Well, look here, we forgive you out of Grace.” The man replied, *“I have killed myself, I have left hearth and home. I remained in the jungle, have undergone all [and] with that you forgive me out of Grace? I should be compensated, I’ve done so much.”* God said, *“All right. Tell me what you have done. I’ll compensate.”* The man kept quiet. To keep quiet means half consent, does it not? So God said, *“Well, look here, there was no spring of water for miles. Then one spring was raised there for you. There was no tree. Then there was a tree that gave big fully ripe pomegranates — free. That was done only for your sake. Take it as compensation for all your . . .”*

Now let us get the true message. Justice and Grace are two different things. Mind that. Justice and Grace are two different things. When you were walking you killed insects. Again (forgiveness) Grace. The man said, “All right, forgive me for any reason you like!”

So have you read *Jap Ji*? In the last part, He refers to the “pure of heart” as having the key that unlocks the door to the Kingdom of the Lord. The pure among us. It is not by force that you can have that thing. Forget yourself for a

while like a babe. A babe has no self. If the inner eye is open, that is the level we are at. There is no 'self'. That [purity of heart] comes of itself. He would like everybody to become a King, but cannot. For that all are crying in agony.

You cannot in-tune yourself to God without Grace. Not by effort, just Grace. Look here. Yogis have taken hundreds of years to vacate the body, to leave the lower chakras — hundreds of years. You get it the very first day. Is it not Grace? Nobody can do it of himself; be released from coming and going. Because as you think, so you become.

If you sow the seeds, you'll render them unless His Grace descends to you and you forget yourself for a while — like here right now. So that is forgiveness: grace and compassion. It comes of itself. An ordinary lamp lights up a heaven, but there is darkness underneath. The lamps are burning and lighting down. The spreading light ends and there is darkness above. One law is justice and the other is grace: Forgiveness and Grace. Both are laws.

It so happened in my life that my wife had to come from an outside station and I went to receive her. She was in a multitude [of people] and at this point one cut off the pocket book from her. The police appointed for that purpose caught that man red handed, excuse me.

Now that policeman wanted me to report to the station. They called in the complaint, you see. I told them, "*Well, it's only money. It's all right. God forgive him.*" They replied, "*No, no this should stop.*" So they called him to

go to the police station with my wife. You know these thieves are not attended to properly. I told them, *"I have to go to my office. I can't stay here."* *"All right,"* they said, *"it will be five, ten, fifteen minutes . . ."* Fifteen minutes passed, one half hour passed, an hour passed. I went to the superintendent in charge. *"Well, I have to go. It is for their sake I have come."* It was recorded. They were just trying to break that boy who was crying, *"I have not committed, I have not committed . . ."* by striking him blows.

So the case came to the court. I was there and the policeman was there. I had to attend for my wife was away. She never attended. That man who committed that thing was there and the relative was also there. The judge began the case. He asked, *"Between justice and grace, which is greater? Is justice greater, or is grace greater?"* I told him, *"Grace is. Justice is not done in society."* Then the men said, *"No, no it is not so."* *"Excuse me. Justice is never done. This is the right thing I am telling you."*

When grace descends, there is forgiveness. So I told him, *"A greater man is he who with right understanding, forgives."* Look here. This man [the judge] wants to forgive. He's advocated for this purpose, but they won't let him. So I told the judge, *"Dear friend, if you could leave him off for any excuse, you'd be a great advocate."*

First I had to talk with him. I asked, *"Was there any complaint against him in any court before?"* He said, *"No."* Then he said, *"all right, let him off in the morning."* Now what happens? Whenever I pass there, they all say, *"Here, here, here he is."* This you hear:

*Grace washes away all — everything.
There is no compensation for grace.*

That's a good question!

I was once called as one of the jurors in the big court. It was a very easy case never seen before. *[Master leaned forward. He looked very serious as He seemed to relive that moment in the courtroom. He paused before continuing.]* It struck me, “Judge not others so that you may not be judged . . . “ I requested from the judge, “Will you kindly let me go? I am not to judge.” He was also a Sawan Singh Initiate.

Between Grace and Justice, he who judges another man is never satisfied. He will go on. There are small courts, high courts, privy courts, it [could] go on four, five years. When wrangling goes on between two preachers, each man says, “*I have the right to sow the seeds of righteousness.*” You see?

Now do you understand what Grace is? Out of Grace you are all forgiven. “With avatars there is no grace,” Hafiz says. Ultimately at the end, Hafiz came to know that the kingdom of the Saints is of forgiveness.

With what I tell you to do, you can leave the body in minutes, in no time, hundreds of people rise above body consciousness. From the start, those whose inner eyes are opened see the light of God. Is this not Grace? *Look to your justice, to our Master. It is very good of Him.*

In my life once, on a Sunday morning, I was in the Satsang Hall. I had to give a talk. Just when it was about to start, I came to learn that the Master Sawan Singh had come to Lahore. Now, I was of two minds; what to do? Should I start with Satsang, give a talk, or go to Master.

So I decided, "*I am ordered.*" I attended to His Satsang. That was 12:00 noon. Later in the afternoon, I ran up to the place where He was supposed to be, but He had returned to Beas. I could not decide whether I had done right or wrong. So I ran up by train, reached there by three or four o'clock. I related all this to Him and told Him that I did not know whether I had done right or wrong. He said, "*I am glad you've done your duty. I ordered you.*"

Masters have respect for duty done without any consideration of whether you get anything in return or not. I had a young daughter who was sick. She died at night. I wrapped her up. Next morning I had to give a talk at Satsang, so I asked somebody to take care of the body and told him not to make a fuss about it. The people said, "*What sort of man is he?*" Truth is there. That was according to the teachings of the Master. His Word should be Law. It is the Bible truth: Master's Koran. *If you stick to it, such like 'see' in Me their fate.* Now do you follow what is meant by Grace?

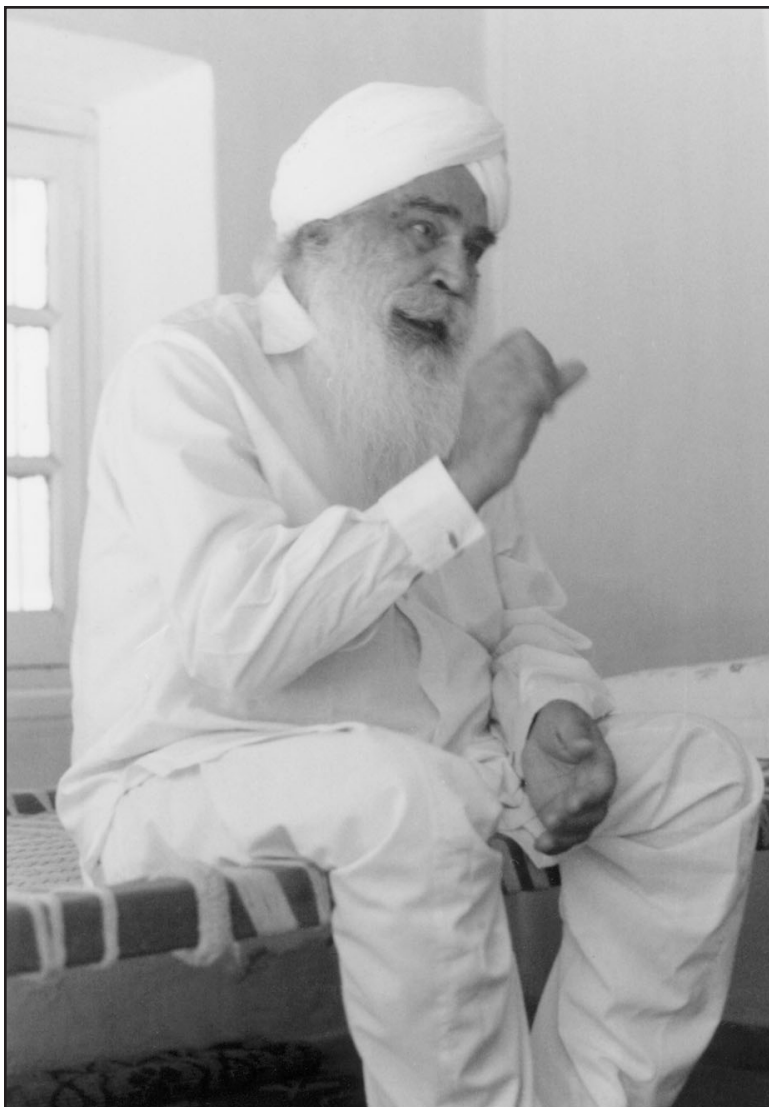
There are so many things. I got a telephone message from my wife, "*Your son is dangerously ill — come at once.*" On the way I met another Satsangi who was very upset. "*What's the matter with you?*" He answered, "*My son is sick. He has been sick for three weeks now*" "*Did you have him treated?*" "*I have got no money.*" So what did I do? I went to the son, called for the doctor, got medicine for him,

stayed there three, four hours and helped him with his son. Then I went to see my son. This is to “*Love your neighbor as thyself.*” An Initiate is more than a neighbor also. Is it not so?

It is a matter of living. Saying is something else. Living is something else. Therein we see love. Now we'll find this is again very reciprocal. In that way we can say,

“Oh lord, we are grateful to you for you have given this secret not to the worldly wise but to the babes in whom there is no ill will, no doership, no compensation, no thought for return.”

Yes, any more? That was a good question. If we [could] only learn that much about [Grace]. All right. God bless you. Food time has come. Go Jolly.



*“So He promises I shall never leave thee
nor forsake thee till the end of the world.”*



Chapter 12

I AM WITHIN YOU — I'VE COME TO MAKE YOU FREE

Morning Talk

Sawan Ashram, Delhi

August 14, 1974

Disciple:

Master, you shower us with so much grace everyday. You give us so much grace everyday. How can we [the devotees] develop more love and devotion and gratitude for what you give us?

Master:

I am growing gray headed and you are just fresh. Mind that, Christ Power does not grow old. It is always young and fresh, working in due course. That is never old. Once that seed is sown, no power on earth can have the power to pluck it away.

*Rest assured, He who will direct your soul
will never leave you.
What more?*

Disciple:

I once read that your Master Sawan Singh had in a previous incarnation been Kabir and I wonder if this is correct?

Master:

How will it help you?

Disciple:

Excuse me . . . It is just something that comes up in my mind once in a while.

Master:

They all had the same power working through them, Kabir and everybody else. They are Word made flesh. So Word is sometimes manifest as Kabir, sometimes this One, sometimes that One. The Word never changes. When your friend comes today in a white suit, tomorrow in yellow clothes, and a third day in brown clothes, would you not recognize him? I hope you recognize and do not discard him. [*Chuckles*] That's all I can say. Yes, anyone else. Yes, please. (Come on. What else do you say?)

Disciple:

All is love, Father. No greater gift has man than Thee.

Disciple:

How may we have better conduct? Better conduct toward self realization.

Master:

Read *Seven Paths*. For what benefits better states of existence, read the seven steps. Your nature will change.

First, we are to purify our minds of all foreign thoughts that occur. He says and All Godmen say: Those who love their children, their parents, their other relations more than

Me are not my disciples. For one ruling passion, God in Man, they sacrifice all others.

Disciple:

Yesterday, when you were not here —

Master:

I was not here.

Disciple:

We all felt let down.

Master:

What happened to you?

Disciple:

We are getting dependent upon you, Master.

Master:

It is better to depend on Him who is within you, not outside. He is always with you. If you think He is away, then away He will be. It will take time for Him to come. If you think He is already there He will come all at once.

You will solve the mystery of Koro. You must have heard about Koro in the Mahabharata. She was abducted and the abductor began to unwind her sari — the cloth which was prevailing over her head. (Naturally, nowadays to sit bareheaded is a sign of fashion, not disrespect. But in the old days to sit with one's head covered was a sign of respect and to sit bareheaded was a sign of great disre-

spect.) Koro cried, “Oh, Lord Krishna come, save me, I am being dishonored.”

In the meantime, the abductor dragged the sari off Koro’s head. Then Lord Krishna appeared and explained, the cloth she was wearing could not be unwound. She asked Lord Krishna, “What’s the use of coming here when the cloth has already been taken off my head? Well, Krishna, you came late. You did come of course, but you came late.” Krishna asked, “To whom did you cry and to where?” “I cried for Krishna from Brindaband to save me.” Then Krishna said, “I had to come from Brindaband, that took time. I am the very life of your life. Had you cried to me in you, I would have saved you then and there.”

Help is directed to all. So you see, never depend on another. You are never without Him. And those eyes which peek from the outside, those eyes will go within. So He promises, I shall never leave thee nor forsake thee till the end of the world. How could He ever do that? Is this the Bible truth, truth or not? He did say, I shall never leave you till the end of the world. What is true then, what *you* say or what He says?

Disciple:

First of all I want to thank you. I am glad to be here. And secondly, I’m a student on a government funded program and there are certain cultural activities which the program directors either require us to attend or recommend that we attend. And I was wondering if you have some suggestions about the way to take the best advantage of those opportu-

nities that arise. In terms of cultural appreciation. For example, tomorrow is the 15th of August.

Master:

Yes.

Disciple:

Indian Independence Day, isn't it?

Master:

Yes. I wish you to be independent.

Disciple:

What?

Master:

I wish you all to be independent — independent of your body, independent of your outgoing faculties, independent of your mind, independent of your intellect. Dependence is a heinous crime. Never depend on anyone. Outer help may come to help you up. He says, "I am within you, come."

How will you enjoy Independence Day tomorrow?

Disciple:

Well, I thought that I would attend Mrs. Ghandi's speech at the Red Fort if I have your permission.

Master:

Well, you can go. Go, that's all right. But that won't make you independent, talks will make you further dependent.

So the best independence day is to withdraw from all outside. You come out of this narrow dark cave of your body and rise above it into the beyond. That leads to the unconditional. So come in contact with that power which is God.

Truthfully, you are not independent. Each man is bound in his own way. When you are independent you feel blissfulness, radiate freedom.

Disciple:

Radiate freedom?

Master:

Yes. About the show tomorrow . . . thousands will gather together to hear the talk of the Prime Minister. They're going to pay obeisance to her. If you had told me, I would have arranged for your ticket.

Disciple:

Wow!

Master:

If you told me earlier this morning, I could have gotten a seat for you. And now you will have to stand. You can see it on the television.

Disciple:

Is that right?

Master:

There will be no crowds pushing there.

Disciple:

Will you be watching it yourself?

Master:

I need not. I may or may not. I am not bound. You are bound. But I can stay or not. You're bound to your likings. Tomorrow you are going to the gathering. I am very thankful to you — you have reminded us of Independence Day tomorrow. *Let us all be free . . . All outward shams and shackles should be shaken off.*

Disciple:

It's also Guru day tomorrow, Master.

Master:

Guru day is tomorrow, or now?

Disciple:

Yes, Guruwar.

Master:

Today is also Guruwar. Guru is not bound to Guruwar. He is free. He comes to make you free. He will give you a contact with truth, which frees you from all outside entanglements. That is why Christ said, "Those who do not take up their cross daily are not my disciple followers!"

Take [up your] cross tomorrow. Why not fly? I will see all of you as a stick, the upper physical part of the stick. Somebody will see in here, I think. *[Master refers to the upper portion of the body, the head, as the top of the cross.]* You take [up your] cross. To take [up your] cross, you must be up in there. This is your cross *[Master outstretches His arms and makes a cross of His Body.]*

I won't be able to find you here if you are all free. Independence Day is not in reach to the touch of the outside people. So real freedom is that. Outer freedom, too, comes only where there is no requirement for needs, military, or anything.

*When each man has his own share of freedom,
without any exertion, the kingdom of God will
come on earth, you see. Master comes to
make you free from all entanglements:
physical, astral, and tells you how to do it. Do
not be stuck fast in this room. If you go up,
you have got free air.*

If you rise above the physical body, it is all free. If you are made to live in some unventilated house with no windows, all pitch dark, no free air, do you not become fed up with it? Would you not like to go into a more ventilated room in the building, where everything is free — like air, sun, and water.

*If you're free from all desires,
then you'll really be free.*

Be desireless. All Masters say this. Tenth Guru also said, “Khama B'heem.” So, any works performed, but without reward, are true. If you want compensation or return, naturally you are bound.

Disciple:

How does one reach that state of being desireless?

Master:

When there is no desire. Read *Seven Paths*. Truth is free. When you come in contact with truth, you are free. All darkness is removed. You come out of the Pind house [*similar to an Adobe house: small, confined, with little light or air*] in which they give you no air to breathe. The atmosphere is very stifling. Come up to higher bliss. Would you not like to come out of this narrow, narrow building?

Masters tell you these things the very first day. Those who, at their own will and pleasure, can come and go, come and go, are free.

Yes, anyone else? So I hope you enjoy Independence tomorrow. If all of you are enjoying independence, I won't be able to see all these faces.

Disciple:

You show so much grace and so many kindnesses on us. How can we repay it?

Master:

By keeping His commandments first. Do what He says. No complaining, no grumbling. What ever He gives should be accepted with joy. *He was chosen for that reason.* Generally, we simply start with complaints.

Disciple:

Yes, if we don't get one thing we like, we start grumbling.

Master:

The more the sheep bleats the more morsels fall from his mouth. I tell you to keep your meditations accurate. Put in more time; take [up your] cross daily. This gives you more bliss.

First of all, keep commandments 100%; then develop the very habits and nature of the Master. That is had only through receptivity. You'll earn two-thirds more.

Your independence day starts what time? When?

Disciple:

The sooner the better, I guess.

Master:

I wish you to go and be ready to enjoy independence day. Parades and speeches make you bound, not independent. They are more chains. Rise above.

Disciple:

Master, if you are true to yourself in thought, word, and deed is that enough?

Master:

Not only that, something more, still more. If you have sweet remembrance of the teacher in God, then you become receptive. [*The lights went out.*]

Disciple:

Master makes the darkness beautiful.

Master:

In just three minutes silence, you can want independence, within three minutes silence, can you not?

Disciple:

Beloved, what if one has a great desire and that is just to be with you? Don't care for anything else, they just want to go with you?

Master:

If it is true you will have it. You are already there but not realizing it. Never alone. [*Master dropped a pebble in the dark room and said that people go outside to look for it because they couldn't see it in the dark room.*] I tell you, they think there is more light [outside] there and that they can find It outside [because] there is more [outer] light there.

All right, God bless you. Go.



*“There is ample light within you. You must be reborn
in the name of God who is within you.”*



Chapter 13

TRUE INDEPENDENCE — THE WAY WITHIN YOU

Morning Talk

Sawan Ashram, Delhi

August 15, 1974

Master:

Today is the day of independence for the country. This independence was gained after 100 years, you see. That's all right. People are trying to maintain the independence, some are for and some are against, but we are not very much concerned with these things. We are mainly concerned with our own independence.

It is only after a 100 years that we have outer independence. And we, after aeons of years, ever since the world began, are still exiled from our home — turned out of the Country, you see. Not under, what do you say, regular bondage. We have not been out of bondage yet. The golden opportunity has been afforded to us from time to time to regain that independence, but unfortunately, for one reason or the other, we did not derive the full benefit of our man bodies.

Let the past bury its dead. Again God has given you the golden opportunity of a manbody so that you may regain your independence. We have to see how far we have gained our independence.

So, I was just telling that this bondage started aeons back when we were sent to the world. The first bondage was put on mind. We are subservient to mind. Mind is under the control of the five outgoing faculties: sight, audition, taste, smell, and touch. Through these *indriyas* we are just stuck fast in the nine doors of the man body. We cannot disentangle [our Selves]. We are identified with the body and the world outside so much so that we cannot extricate ourselves. There's one way up, fortunately! And that is within us.

Nine doors are open: eyes, ears, nose, tongue, and skin. Two eyes, two ears, two nostrils, one mouth, and two underneath — nine doors. There is one tenth door. That is within you, latent within you, and starts when you go deep down into the darkness of your body. When you enter the foxhole of your brain, you see. Where does that start? Just at the time of death our soul is withdrawn from outside. It is then that the outgoing faculties, the nine doors, are withdrawn, extricated. These physical outgoing faculties leave us. They come to the back of the eyes and there the way to the foxhole of the brain, or tenth door, starts.

The “*Tenth Door*” is the door at which you are to knock and which will open to you. The other side is, of course, where Master Power is waiting for you. What for? To sup

with you. And you are outside! In back of the eyes is where it starts. It's all pitch dark. That is the way into the foxhole of the brain. That is the only way in which you can have your independence — first from the physical body and physical outgoing faculties, then the Astral body and Astral outgoing faculties and then the Causal body and the Causal outgoing faculties.

So these are the three layers by which we are bound. If you could rise above all these three, you would have your independence. Before that, we have to rise above the nine doors of the body. That way is within you. You are man, born as man with the same privileges from God. No high. No low. No East. No West. You are conscious entities environed by mind and matter and outgoing faculties, identified with matter so much so that you cannot differentiate your Self. You're prisoners of your feelings.

So you have to withdraw yourself from the body, from the outgoing faculties to the ninth door. How? When you look outside, just look within you, within you into the middle of the darkness lying in front. There, when the physical eyes, these physical eyes, are closed, the inner or third or single eye is open to see the light within. You can see within. The dense darkness of the body is shaken off.

If you cease to hear from all outside, you begin to see inside — within you. That minstrel, our blessed God, is playing music all the time. Unpaid for. No money required. He is always waiting for you. He'll make you hear that music which is going on within you.

You don't smell outside, that smell is within you, full of fragrance, jasmine like. That you will only have when you rise above physical body, not before.

*When you withdraw from the
tongue outside, just try to taste
within you the elixir of Naam.
The bread and water of life.*

When you come in contact with the ringing radiance within you — that touch which is God within you — you'll be absolved of physical bondage. But this is not complete independence. It is the first part of independence. The second part will start when you rise above astral body and astral outgoing faculties. Then, the third part — Causal, when you again rise above the causal part. Rise above them — then you really get your independence.

Now you are all under bondage. Forbidden, you are prisoners of your past. The only difficulty is that which lies within you. First the light is dark, pitch dark. When you close these physical eyes, they don't work. That is because the inner eye has to be opened for that. Single eye will be opened by someone whose inner eye is opened. How? Direct your attention to the darkness within you, the middle thereof. Look intently, minutely penetratingly to find what's in there. Then light will sprout forth. Thine eye will be open. *“If thine eye be single, thy whole body shall be full of light.”* That's the first part of it. The second part is His Presence and in the third part, you have got complete independence.

India was a country like that [without independence]. So today is the day of Independence for the country; too. But for us it was a day of independence in the manbody we have got. The difficulty lies within us. We cannot withdraw our attention from all outside. Our attention is identified with the world so much so that we have forgotten our own Self. Somebody should be there to give us a boost. Lift us up. Hundreds may sit and may be withdrawn from outside. This part of it is done by Masters. This is the first step.

In manbody you may also work in any social body; but for this subject, you need somebody who can give you a demonstration of how to withdraw your attention from all outside and direct your outgoing faculties at your will and pleasure. We are dragged like anything — well, this is no independence.

So that is the help given by God above. He resides in every heart. He is manifest here, there. Such like men are sent down to guide the child humanity back to God. He will give you complete independence. You have been given the first step, but unfortunately you have not succeeded. Have you succeeded? Now, you have the protection of a God Man — A Blessing, yes or no?

Withdraw from outside, then it's all right. Now outside things can attract you. It is only when our attention is completely withdrawn from all outside and you forget yourself that outer things won't affect you — dead body up to here

[Master puts his hand at eye focus]. All outgoing faculties up to here, eyes, ears, etc. So long as he is in this dazed area, he is always dragged outside. There is one way; through the tenth door within you. There somebody is required who can give you a boost. By regular practice you become adept. A demonstration of this is given by Masters. You simply rise above at your will and pleasure. Your eyes may be open, but you won't see. You may be so completely absorbed that even though somebody may be calling you, you won't hear. When you have got that sort of independence at your will and pleasure, then you are a *Gurumukh*. You are called *Gurumukh*. This is the first step of independence you will have.

We have not yet got full independence, mind that. It is you who have to get this independence, not your body, not your outgoing faculties. So that is why Masters have said, "Man know thyself." You have to get Independence. And further guidance is given by Master within you. He guides outside. He also guides inside. You are never alone. When He invites you into this Mystery, He resides with you once and for all; He never leaves you until the end of the world. No power of any might can take you away from His hand, and further still, that was predestined from birth. You have completely earned this from the fortunes of the past. When you have withdrawn completely, then you can also advance within under the direct guidance of the Master within you, but you cannot unless you withdraw first. You must have that.

So *paravidya* is the way to complete independence. "I am the minister of my whole body." How many servants have you got? Ten servants to obey you? They don't go by my orders. Now we are perforated, dragged by these servants. Decide at the feet of the Master: *Independence*. Withdraw your attention from outside, then your inner eye opens and your inner ear opens. Now, only outgoing faculties are open.

How many here are put on the way? Have any of you even crossed one class, one of the treasures of independence? No.

Be jolly. Enjoy. When? When you have got at least one part of the independence, then the second, then the third. When you have complete independence, the whole world will dance with you!

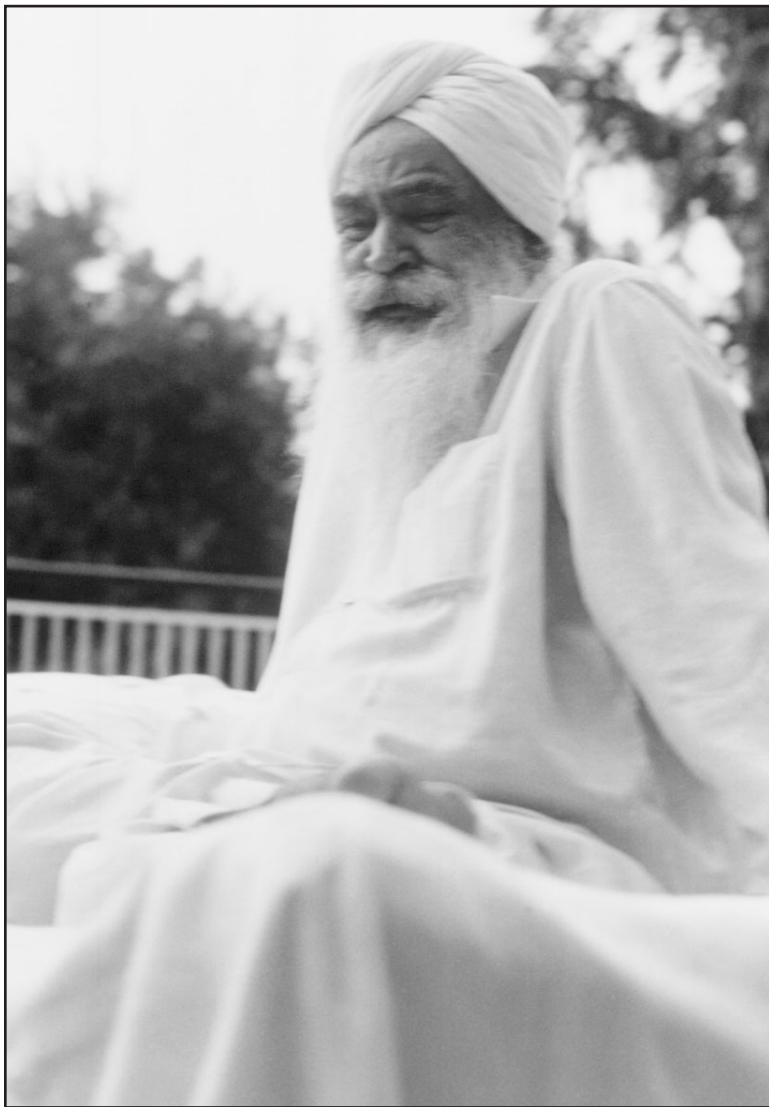
Learn to die so that you may begin to live. This is what is meant by twice born; *Gayatri Mantra*. There is ample light within you. You must be reborn in the name of God who is within you. This demonstration of being reborn is given by some competent person. Take Christ's cross daily, you see. Christ said; "*Who do not take cross daily, are not my disciples.*" How far have you gained?

Today is the 15th of August. The day of independence celebration was held in the town. You must have seen the vast crowd on T.V. at the talk that was given. This is the Satsang. Here I bypass the celebration and tell you where your true independence lies. At least gain the first part of it, then get the Ph.D. later on. How many are there who have traversed the second part of independence? Hands up, please. There are very few, if any. Where there is a will,

there is a way. We have now to contact that. Have the complete independence!

To start with, we must have the first part of independence, and that is rising above body consciousness. We should try our utmost. We have this opportunity to regain it in this earthly body. This is the golden opportunity. Time and tide wait for no man. Those who want to have the complete independence let them put their hands up.

There is nobody who does not want it. Then by procrastinating, time will be wasted. Vedas say so. Procrastination is putting off till tomorrow what you can do today. This stands in the way. This is the main stumbling block on the way. Start your journey from the house, go outside, reach It. Die on the way — not at your door — or, at the Door of where we have to reach. If you have the first part of independence, people will run up to you. If you gain the third part of independence, the whole world will be after you, you see. Does this appeal to you? What's delaying you? So shake off your habit of procrastination. But now you have to wait, I'm sorry, but thank God it is within you. The way was explained to you at this moment. So try to understand it and reach this Independence. This is awaiting you in the manbody. All right, God bless you all.



“There is enough Grace working for everyone.”



Chapter 14

ALL GLASSES ARE FILLED

Evening Darshan

Sawan Ashram, Delhi

August 15, 1974

Disciple:

Master, in the book *Godman*, you mention there are two paths back to God; One the path of surrender, which you say is the hardest, and the other the path of spiritual discipline.

Master:

Yes.

Disciple:

Could you comment on the difference between the two paths, please?

Master:

When you come to the Master, the first thing is to obey His commandments, keep them. That is duty bound. No less, no more. Do at least that much. Live according to what He wants. In this way, you'll have 1/3 of the teachings of the Master. If you surrender . . . Until now you are business like, "I put in two hours today . . ." To earn His pleasure, do what he says and then go on. Surrender does not involve your intellectual discrimination. Just simply do whatever He wants.

Father Abram bought a slave and brought him home. In those days the slaves were bought like animals. Father Abram asked him, “Where will you sit?” The slave said, “I am bought, where is the question of my chair for sitting?” “What will you eat?” He asked [the slave] that very question. “I have no choice, I am bought.” “What will your clothes be?” “Whatever you give, I am bought.”

Surrender is also of two categories. You do not scale. You do not discriminate intellectually. You'll never care what comes — more or little. You simply obey what he says. So surrender means you get the two-thirds more of the teachings given, to make you full. We are not to care for anything at all. Do you follow what I say?

I told you the other day about one science professor I knew in 1912, whom I used to see saying prayers for hours. One day I questioned him, “Namez is only required to be done five times, six times in obeisance. Why all this?” “The five, six times is binding on us, but I do more times to earn His pleasure, you see.” And for this you have also got discrimination to earn His pleasure. And some days you have not even given that much. That is the difference.

Disciple:

Master, I would like to have much more concentration. And I don't know how to get it — more concentration.

Master:

There is no high road to concentration. Practice will make it. Concentrate, concentrate, concentrate. That's all. That will form a habit and habit will turn into nature. Then, [concentration] will go on automatically. In the beginning, I had to make a little effort. But later on that goes on automatically.

Disciple:

Master, why is it that we must go back to America?

Master:

You are set free. You need not go back to America. There are two categories of [disciples]. One category follows the law of *love* first of all, the other has the habit of intellectual love. While he is there, He says, "All right, let me go and have Master's *darshan* for a few days. I will return [home], earn my livelihood, then go back." That's the angle of vision of a businessman.

But those who follow the path of love have a different angle of vision. They go to the Master, reach there, "Now where to go?" You see? So there is a conference between intellect and love. Intellect scales and love says, "You have reached the Place. Cut off all attachments."

See which path you have taken up. Is it not so? One [the intellect says], "*Let us have a few days at the place of*

pilgrimage.” The other [love] says, “*I have reached the place of pilgrimage; why return, why not die there?*”

The lover, true devotee, always wants to die [in his] devotion. Those who have developed receptivity have got the Master with them always. They forever get it. They are always [with him]. They have no evil thought for anybody else. The One who has developed receptivity has Him here, there, anywhere.

Disciple:

Master, I was wondering if it would be possible that you could put us into meditation in the mornings and evenings?

Master:

That's a very good idea. Morning, when it is better. You go on five, ten minutes. Sit down, but you won't find me here again. That's only for a few [more] days.

If you want Him within that's all right. To sit outside for a while in the beginning is all right, but why not enjoy your meditation independently? Ask the questions you want. If you want to see Him within, why do you seek Him outside? Develop receptivity.

There is a vast difference between *darshan* and *darshan*. One is inside, you see. And one is out of devotion. You forget all intellectual levels. Whole attention, whole attention is there. Hold it in here, then go within. So such like people have more benefit. Some come businesslike —

[they] say, “*All right, we will see the Master in ten minutes . . . Master will come later . . . He did not arrive today . . . Why did he not come today?*” There should be no such like questioning.

I will give you an example: Your friend lives in a house. You pass by that house. You've asked, “*Where is Master? He is not outside.*” Then you look again and say, “*Oh, there is the house where Master lives. That place is also sanctified.*” Do you follow? So the fate of those who become enamored of the Master's *darshan* is something like that of a man in a drunken state. When one who is in the habit of drinking sees another drunkard, while pouring wine into his glass, he may give him more [overflowing]. He is also intoxicated by seeing.

In the time of my Master, the rich people would usually sit in front. I was one of the poor fellows. I sat at the back. There was nobody to interrupt my *darshan*. Others used to come and go, come and go. One day one advocate, who had some business with me, came and sat with me. We had a talk, we finished, and then he left. He thought to go to the place of pilgrimage and then go back. The next day, he came again. In three hours he did not find Master's *darshan* and here I was having continuous *darshan* of the Master with nobody interrupting. It is more beautiful here than there — in the back rather than in the front, [In the front,] everybody comes and goes. The *darshan* is interrupted — difficult.

We cannot deceive God! He sees the heart. Each man gets his own *darshan* according to his background; the level of his own *darshan*.

*[Hindi phrase] With whatever devotion
you look at me boosts the darshan.*

Very ideal. Is it not? Vast difference. All men who come into this do not derive the same benefit. Some sit quietly in the back and enjoy in the group. Others come forward, “Yes sir, yes sir, yes sir, yes sir.”

Disciple:

Overacting.

Master:

It is just like, “*Master knows that I am here. I have done very good work.*” To whom he tells this knows everything. You will find most will sit in front. The Master sees the last man first, you see. Is it not so? If you come later, last one and sit at the back; naturally Master's glance goes across. This is a very simple fact of visual law.

So Master used to give an example of a calf. She comes running to the cow and draws milk. She drinks till her heart's content. Mother also takes pity on him. The others suck blood like the tick. *[Master had previously referred to the Westerners who come for short periods of time to see the Master and receive darshan, His guidance, and meditate, as calves who get the milk. Others who may be living near the Master, not meditating, or keeping His commandments, He referred to as tick-like.]*

Do you follow now? To come full of devotion is gold. Full of devotion. Then, we learn more by radiation. He is the same man, but His radiation helps you. Those who are

receptive get more than the others who are not receptive even though they may be attending every day. These are little, little things. These are little things that count more, appearing to be little. If only we learn that there are no highs and no lows regardless of intellectual attainments or any outward showing.

Do these talks not go to the heart? You see? When the heart is just reflective — looking deeply, not caring who is sitting right or left.

Disciple:

Master, how can we become completely receptive?

Master:

Time.

Disciple:

Time?

Master:

Time. This does not [come] only by desire. If you are true it will come; not only to special people. Now at Satsang, all sit together — very rich people, very learned people, also. So each man gets according to the size of the glass, you see. All glasses are filled.

It is told of Manjnu who was a very fond lover of Laila. He went out to visit her place, and was running, kissing all doors, all windows, all paths where his Laila walked, you see. Devoted — he was devoted. Why are people doing those things at places of pilgrimage? Only because

they love that place, they see something — places of pilgrimage. All is holy where devotion kneels. Where's that place where God is not? Sinai and all others never enjoined their followers who were Mohammedan to say prayers in the Mosque. Whenever you have time for saying prayers, then sit down. God will listen. God is in the Koran. Koran does not say turn your face to the west, He would be strained to hear.

Others say so. But all people say it is west. So God is equally south, east, west, that makes no difference. He's everywhere. He is in Koran, you see. We do not know our scriptures. When Guru Nanak went to Mecca, he laid down at night. His feet happened to be turned to the *Kaaba*. The man on duty over there said, "*Oh, heretic! What are you doing here, your feet are turned to Kaaba,*" — House of God, you see. Nanak said, "*Well, friend, turn my feet in whichever direction you think God is not.*"

[Some comments followed about Mohammedan places of pilgrimage, then a comparison of Mohammed and Master was alluded to.]

Master:

If you belittle him in your heart, you are spoiled. You have no right to judge. Those with higher sight, those who do not lose respect — all right. How many are there who cross the moon? Don't pass judgement on anyone.

Disciple:

Beloved, when I was touring with your Holiness in 1966, a big Indian industrialist put a question to your Holiness and said, "*What about America?*" And your answer to him was

that this teaching will catch on like wild fire and it has. This has been a great enlightenment to all the world over because your teaching has caught on and is now at the fringe, and length, and breadth of the whole world.

Master:

It is all His and God's grace. You are all His children here, there, east or west. There is food for the hungry and water for the thirsty. The hungry people get [fed] first.

Disciple:

Whoever is thirstiest, he gets the drink.

Master:

When you sit and meditate you won't have this — this kind of talk — heart to heart. [But] He helps you in a bigger way. He helps you in a bigger way. Is it not?

Disciple:

Many questions are answered, many doubts are removed, and much advice is given.

Master:

Yes.

Disciple:

Satguru, when I first came to Your Holy Feet, I had to sit two and one-half years. I didn't have anyone to talk with, only to You.

Master:

Yes.

Disciple:

And then You told me I must go out and give Your teachings after two and one-half years.

Master:

That is true.

Disciple:

I didn't have any books, anything. Master told me that you yourself are the greatest book ever written.

Master:

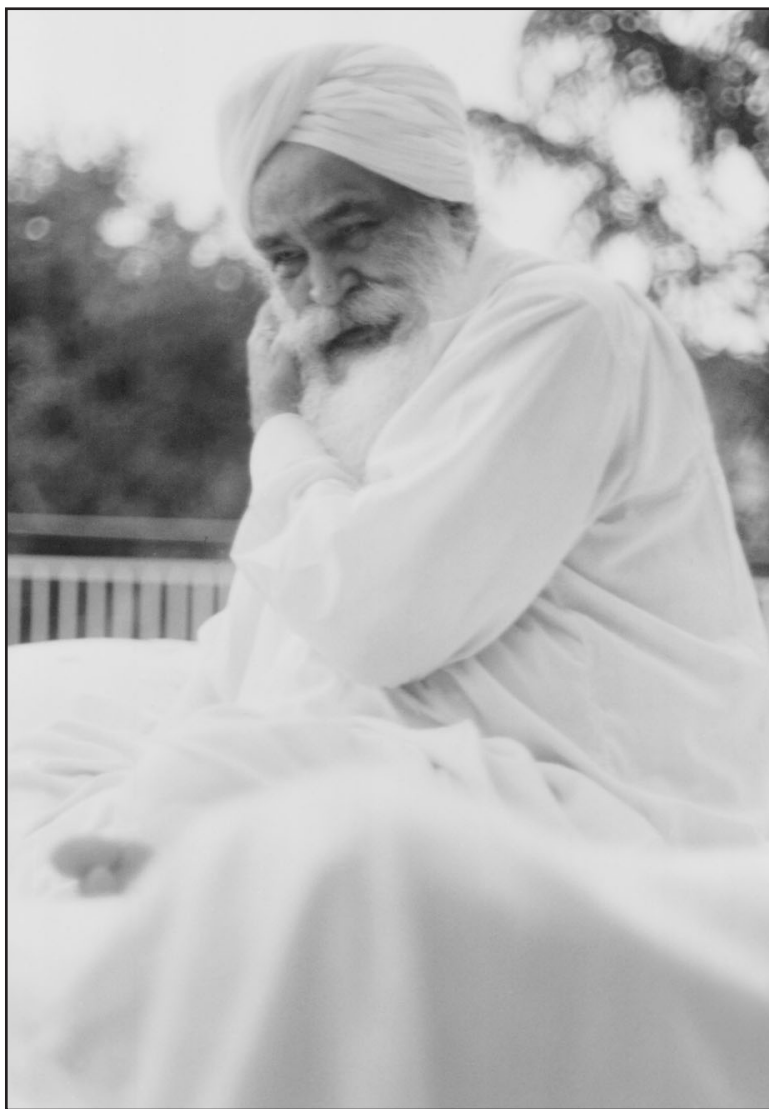
That book — God — is within you. Those who have gone within, they derived the same thing there. They have seen and their experiences are all parallel. Go and see for your own self.

Disciple:

What was most beautiful, I had nothing to unlearn. You just graced me with everything for which I am very thankful, very grateful.

Master:

There is enough Grace working for everybody. Any more questions? All right, God bless you. Is it time?



“So keep His commandments, you see.”



MASTER WON'T LET YOU DOWN, MIND THAT!

*Master's Last Evening Darshan Talk
on the Roof-Terrace of His Bedroom*

*Sawan Ashram, Delhi
Saturday, Aug. 17, 1974*

Master:

Any questions? Any questions? You, have you got any questions?

Disciple:

We can ask Master another day — we can ask the questions another day.

Master:

No questions anyone? No? Any doubts? If there are no questions in your mind, any doubts? No? Something lurking in the mind? No?

These are selections by God. They send the few certain people to administer certain things. They know when to come and when they are going back. They won't let you down, mind that.

Disciple:

I will bring my questions tomorrow.

Master:

Yes? If you have any questions to be brought tomorrow, why not bring them today?

Never put off till tomorrow what you can do today; procrastination is the thief of time . . . if you're not ready . . . that's another thing.

Yes, Please?

Disciple:

Master why don't you heal yourself? You are all-powerful.

Master: [*Master ponders the question.*]

Why don't you heal yourself . . . ? If anybody whom you love gives you something, would you refuse it? Tell me. What does he hope to do. He would gladly accept it.

Yes?

Seeker:

I just wanted to ask a question about . . . In reading some literature about the worldly desires that individuals have, is it possible to have any desires that are correct?

Master:

Naturally, you see, all thoughts coming up are due to two things: either reactions of the past — as you have sown . . . or outward necessities. As you sow, so shall you reap. You will go round the Wheel of Life unless and until

you become the conscious co-worker of the Divine Plan. It is He who takes work from everybody and we are mere puppets in His hands. Only then can you escape the reaction of what you have sown. You follow? So we have to consider; the man body is the highest in all creation, a golden opportunity to go back Home. So we should meanwhile weed out *all unnecessary* things and do what will bring you nearer to God. That's all. Yes, please?

Disciple:

How may we differentiate between necessary requirements of the body and so forth, and desires that should be weeded out?

Master:

You have got one pair of boots? Yes? Then you get another pair of boots, too. That will last you for a year or so. Those are required for your use; any number more, very simply, you have to hoard it up in your houses and make the atmosphere polluted, ugly. You see? We simply add to our own desires. Out of desire, we pollute everything. Is it not? Anyone else? Yes?

Disciple:

About desire-lessness — I try to be desire-less. Should we also try not to desire to go to Sach Khand or is that also another trap?

Master:

Whatever brings you closer, whatever helps to bring you closer to God, that should be developed. Whatever stands in the way of going back to God, avoid it! Yes please?

Seeker:

Master I have read your writings very carefully, to the best of my ability and I am a nondrinker, a nonsmoker, and I am on the vegetarian diet. Do I qualify for initiation?

Master:

Those are the requirements. Those are the minimum requirements . . .

Seeker:

I would like to be initiated.

Master:

The main thing is that you must be able to grasp the theory in detail. So many books are there: *Naam or Word, Crown of Life*, and so many . . .

Disciple:

He has read all your beautiful books, Master.

Master:

All of them?

Disciple:

All of them.

Master:

That's all right.

Disciple:

And he wants to know if he qualifies for Initiation. He's a vegetarian, he doesn't smoke and doesn't drink . . .

Master:

The qualification is that he understand the theory fully well, and then when you are put on the Way, you will put your whole heart and soul into the practice; not half heartedly or in a slipshod manner.

Some dying man out of desire may get it — is put on the Way — but he has always been putting off till tomorrow what he could do today. This is wrong.

So keep His commandments, you see.

Disciple:

I just want to pray to you that I develop more and more love and faith in you.

Master:

That love will sprout forth when you come in contact with [the] Light and Sound Principle . . . or [keep the] sweet remembrance of the Master. Yes, please?

Disciple:

What type of life is most conducive to spiritual progress?

Master:

Keeping commandments one hundred percent and developing receptivity. Then you'll have one hundred percent of the fruit.

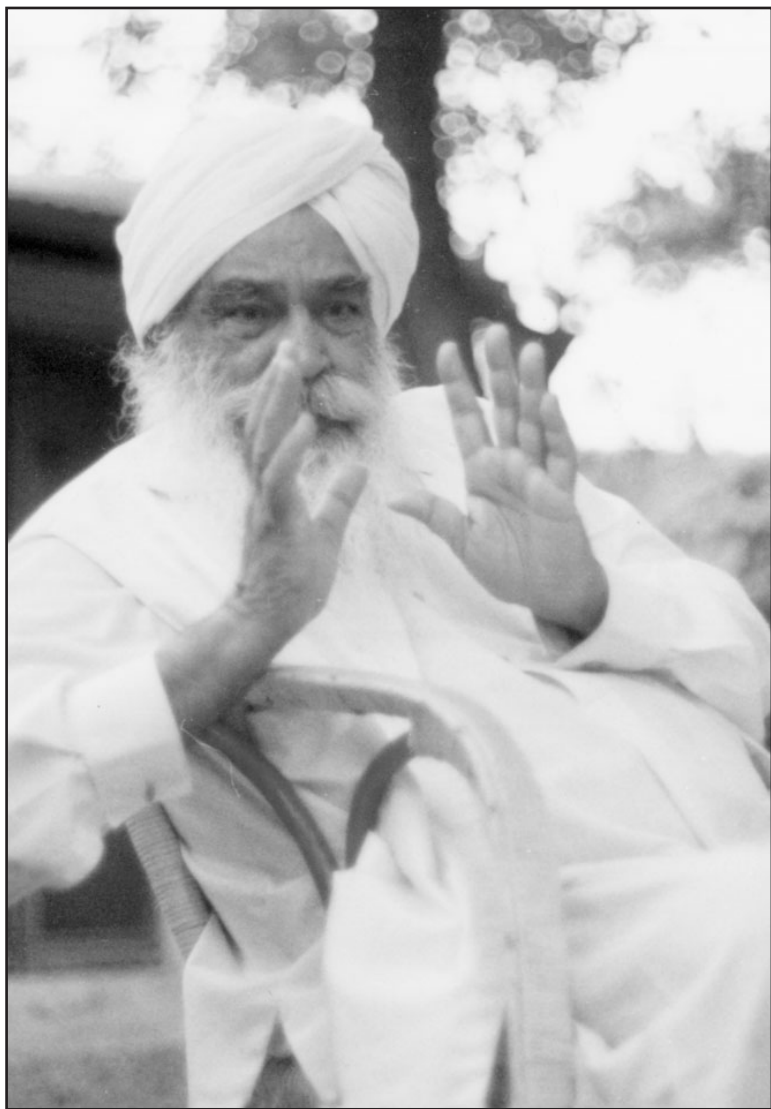
Anyone else?

Disciple:

In some types of work I am not able to keep full remembrance of the Master. How can I remain permanently close to you and at the same time do my work?

Master:

In the beginning, you see, whatever involves your memory or brain . . . that you will have to do one thing at a time. Later on when this habit is formed, that goes on automatically. You will see, your job will be done and you will keep the commandments. But that will develop in due course, not in one day. *Go Jolly!*



“Do put in time [for meditation], please.”



TRUE MEDITATION

Afternoon Darshan, Rajpur

Late January 1971

Master:

So when sitting for meditation the positive way is not to say, “*No thoughts should come, no thoughts should come.*” The positive way is to put your *whole* attention into one object of thought. Negative thoughts, negative way of thinking always has an adverse effect. This is all a feat, as I told you, of attention or *Surat*.

True worship is to be wholly, solely devoted to one. This will be developed by regular practice in the accurate way. If you will do it accurately in that way, continually for some days, for an hour, two, four, five like that, continuously, naturally *mind* will have the habit. Mind wants bliss, joy and it will taste that bliss. Mind will not permit you to go that way, because it knows when you get to that blissful state that you will never want to come back, to recede from *There*.

So, make friends with your mind. Make friendship with your mind. “*All right dear friend, wait, wait, we’ll do that (what you want), but let us do this for a while.*” How to explain, so that this may be clear? Make friendship with

the mind. "You want to eat something? All right, we'll give you something to eat. But first, for a while, let us do this, then we'll give you what you want."

Do you know in the Bible what Christ says, "*Wait, Satan, wait. Wait for a while.*" That means, wait, we'll attend to you. This will help you. Mind wants something to be done. Again you sit, again mind drags you. "*All right, wait friend, I'll be with you, wait, wait for a while.*" By repeating the same thing daily it will turn into habit, and habit will turn into nature.

So regularity, the word "*regularity*" means not only sitting physically, but sitting wholly and solely. I always use the words "*wholly and solely*," not physically. I never mentioned physically. Even if you are physically there, you may not be wholly and solely there. The longer you are able stay wholly and solely devoted to one object of thought, the more progress will come.

Of course, one thing in the way is clutching. You become emotional. That very emotion is your ego. The longer you stay there, the better the results will be. When you go out into nature, seeing nature, enjoying, that's all right. There is one Power working behind Nature. Turn to that Power. Then sit down in your meditation — you'll enjoy both — outer as well as inner.

So the positive way of thinking is always helpful, you see? If you hear, "*Don't look, don't reach the other side,*" you'll naturally say, "*What is the other side?*"

Look wholly and solely into what is in there, and the other side will come. These are very minor things, you see. Doing the same thing in one way is binding you, the same thing in another way relieves you. If your whole attention is devoted to one object, wholly and solely, and you're truly cut off from all the world outside, that is true renunciation.

What is true renunciation? To be cut off from all outside. Not leaving hearth and home. You may go into the wilderness even then you have the outside if your attention is there. So true renunciation follows when you are devoted wholly and solely to one thing. That's a training. That is why it is said, work is worship. You train in This Way, then train in the other way. Man learns swimming in water, does he not?

*So meditation, true meditation —
I might further add the word true
— is to be only at one point,
wholly and solely.*

That is a training ground in the worldly things; then go on, Then you'll enjoy more, I tell you, even outside.

Also, you will find pleasure in work. Many engagements you will have; that will be the training ground. So true renunciation does not mean leaving hearth, home, this and that, eat and drink. It is only when you are wholly devoted to one point, when you are absorbed, cut off from all outside, even from your body. So regular practice will make you an adept in this.

Today, you may stay absorbed two minutes, then, with practice, five minutes, then half an hour. Out of the whole time you sit physically, say for four hours, if you are there for even a half hour, you'll be more successful.

So at night, always repose in your meditations and lie down relaxed. Go in to sleep with that very thought of God. Even [while you are sleeping], that thought will be reverberating with the circulation of your blood. When you rise in the morning, you'll feel you had been doing this remembrance all through the night.

Disciple:

But how can we remember Simran in our dreams?

Master:

That won't come in a day. Dreams and visions are two different things. Dreams come up as a reaction to your uncollected, unregulated thoughts. At the time you do not remember what you've actually seen. In the morning, you might have some vague memory of it. That is a dream.

When you have a vision, that means you are conscious at the time. You're talking, you're hearing. You'll also remember everything. That is not a dream. That is withdrawal from the body. Even in dreams the withdrawal is from the body. The difference is, that in light sleep dreams, you go to the gullet, and to the navel in sound sleep dreams. In that case, when you become empty you remain conscious; sleep is there, but you remain conscious. “*My body sleeps, not I,*” then you have visions and they are

true. Sometimes the initiate cannot rise above and He comes down to help there. So those are real — that's the difference. When you see anything, continue looking, that's the only thing; then that will become clear. That will help you, if you continue like that, you'll be successful.

In the beginning, when a man learns how to swim, he makes an effort. When he becomes proficient, he simply swims with no effort, with one leg here, there, going on like anything. I have been swimming in rivers. I am very fond of rivers. In the Jhelum River there was a very big flood. I would just go to the top and in the middle of the river I would swim. No fear. It is your own fear that kills you. The water won't let you drown. Only little effort is needed. So this comes only when you become an adept. Regularity, in the accurate way, pays; that's all I can say. Physically sitting at the Door with your mind running away to all sides, the four sides of the world, is no meditation. That is why Kabir says,

*“If your body is sitting by
God or by the Master
and you are running away
to the outside things,
that is no company of the
Master.”*

Company of the Master means when you are wholly and solely there. That sort of absorption will give you more, better effects. You'll learn more. That is why it is said an hour of sitting like that with the Master will give you more than one hundred years of regular penances. Penances are done only to come up to that state. There you sit by fire.

Otherwise you are thinking how the fire is made; how we are to strike one stick against the other; how to kindle it.

Disciple:

In the beginning, you recommend that we sit for two hours a day. But what if we can't sit that long wholly devoted? Would you recommend that we start with a shorter time and break it up when thoughts are coming and then try to lengthen it?

Master:

Tithing has been the custom all through life. To give out a tithe, tithe of money, tithe of time — two and one half hours, tithe of everything. That has been the custom all through history. If you sit for two hours or two and a half hours, you may have some five minutes in true meditation. All right, then if you can devote wholly and solely for ten minutes, and increase like that, that's all right — I have no objection. Purpose is there.

*That is why I say,
don't go to meditation as an imposition.*

Go fresh and buoyant, just as a son goes to the mother. This is somewhat binding — two to two and a half hour's time is necessary. You should at least put in that time. Out of that time, I think you'll have some minutes like that. But if you've put in only five minutes, then of the five minutes — maybe one fifth of one minute you are there. Hafiz says, "*Paint the whole wall.*" Do it — to help yourself. Even if you cannot paint the *whole* wall you can do *something*, at least. You are to jump, five feet for instance, or ten feet.

Have the ideal of five feet, then you jump at least one or two feet. Do you follow my point? Try to follow.

If you have got something higher before you, you will always try to come up to at least half of it. If you always have got the lower ideal — you won't even reach that lower and you will go down still further. At the same time I'm telling you, if you can put in five to ten minutes in that way, wholly, solely, then increase, that's all right. But you will find the other way better. Now you have got two hours. You may be sometimes successful, sometimes not. But when you have five minutes or ten minutes, "*I have to put down only five minute record in the diary.*" That is the underlying reason. Everything has something underlying.

A man cannot become an adept, in one day. If you can do it, well and good. I'll be most happy, if you can put in ten minutes today, wholly, solely, then twenty minutes. Increase ten minutes daily. After one week you will have seventy minutes. I wish you to do it And after fifteen days, 150 minutes. Do that — I will be glad, you see.

I don't want work done in a slipshod way but in an accurate way. Mind will question so many things and involve you — induce you not to put in two hours. So start with five minutes, all right, do it. I quite accept that from today. You accept it? [*The person agrees*] All right take up that way from today. Your mind will delude you. Don't listen to him. All right, you'll agree to sit fifteen minutes at a time? [*Person speaking with Master agrees to sit fifteen minutes at a time.*] Now what further thing will come? If you suc-

ceed in putting in ten, fifteen minutes, *If* you succeed, I am adding the word *if*, then after that when you reach the place where you can see water, would you not like to dig further? But you reach there — then you recede, again dig another hole for fifteen minutes, then leave there. All right, I'm very glad, let's start from today in your case fifteen minutes three or four times a day. I am agreeable to any way. But do put in time please.

I don't think you'll find any friend like that who will allow you every concession. But if you do agree to this, be sincere. Don't deceive your own self. Put in fifteen minutes at a time, honestly, wholly, solely. You'll change.

First thing, sit relaxed, quite relaxed. Then put in fifteen minutes. You'll do wonderfully. Now all bindings are gone, you see. But at the same time, keep the *higher ideal*, naturally you will do less. It is but natural. So you'll start from today like that. If all of you start like that I have no objections. Fifteen minutes at a time, wholly and solely. All right.

I'm ready to adjust myself to anything you like. But accuracy is wanted. Then you don't deceive your own self. Mind is very tricky. If you are drowsy for half an hour then . . . ? When you are sometimes drowsy — will that sitting count? That won't count. Sit fully conscious. Start like that, then you will have one hour full meditation which will give you more. You will have more, then naturally, you will want more. You will have more bliss and you'll get more, too.

We think of how much time we have put in. Sometimes we look at our watch and see how much time has passed. That

counting won't do. Sit, cut off. You are going to die, once and for all. That is meditation. You may return or not return. Mind is very tricky. Always like a gentleman it will say, "*All right, why not put in five minutes at a time?*" So, all right, I quite agree with your mind. I know it's very tricky. Anyhow, I'm glad it raises its head. When the serpent raises its head, you see that there is danger. So tell your mind today to put in fifteen minutes, *wholly*. That is what is wanted you see. When you stay there for longer periods that will give you more progress.

*Now, follow the injunction
of your mind today and
see that he does not
further delude you,
play tricks with you.*

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